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ABSTRACT

A single theme for each of the three convention years forms the nucleus around which the presented papers revolve. The 1968 theme, The Christian's Quest for Maturity, focuses on normalcy and the ways and means whereby Christians can become more healthfully mature. In 1969, the convention examined the unique role of the Christian therapist who is viewed as having an added dimension to his counseling. The Christian using psychology to help others considers himself different and strives to meaningfully share this difference. Dynamic Christian Growth, the 1970 theme, sees the Christian professional as, above all else, a Christian and, therefore, a witness. The papers are geared to providing Christians better ways to witness - in the office, in groups, in the community, and in the church. All three series of papers ultimately explore ways of feeling with man and his problems within the context of the evangelical Christian faith. (TL)

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Christian Association
for
Psychological Studies

Proceedings

of the
SIXTEENTH ANNUAL CONVENTION

THEME:
"Caring and Sharing:
Christian Counselors in Action"

at
STOUFFER'S OAKBROOK INN
2000 Spring Road
Oak Brook, Illinois

April 10 - 11, 1969

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PREFACE

The theme for the 1969 Convention, "Caring and Sharing: Christian Counselors in Action" is a bold one. Perhaps it is too grand for one convention, but it is a necessary theme if we are to maintain our Christian individuality in this day of practitioners "doing their own thing" and "telling it like it is." An attempt to capture the uniqueness of a Christian therapist "doing his thing" and "telling it like it is" with God is our goal. We feel that the Christian therapist has an added dimension to his counseling and psychotherapy and we hope to capture some of this dimension through convention personnel who will share with us experientially rather than theoretically.

We will begin our first day with a psychiatrist and a pastoral counselor providing us with perspectives on the interaction of religion and psychology. In the afternoon we hope that a case presentation will provide a meaningful medium through which to focus our historical perspective on today's therapeutic interactions.

Thursday night we will attempt to share feelings and experiences spawned in a clinical setting comprised of practitioners who believe that spiritual and emotional growth are beautiful things to see in people. What produces this growth and the various modalities employed will be the topic.

Our second day will begin with a dramatic presentation of Christian experiences producing personal and spiritual growth. Psychodrama and sociodrama will provide opportunity for audience involvement. Our afternoon program promises to confirm that group interaction produces growth in church members.

We feel that this program holds the promise of being a meaningful experience for all CAPS members who feel that as Christians using psychology to help others we are different, and that we can meaningfully share the difference.

* * * *

All the papers presented at the Convention are published in a volume which we call the "Proceedings." Copies of earlier annual volumes are available from the Executive Secretary. At the present time only copies of the 1967 and 1968 Proceedings are available for $3.00 each. Members receive copies as a part of their membership privilege.

Xerox and microfilm copies of past Proceedings for years 1954-1966 are available (Order No. OP 34, 187) from University Microfilms Library Services, Ann Arbor, Michigan 48106.

* * * *

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DEVOTIONAL ADDRESS

by

the Rev. Don Postema *

Death is dead!
Death is gone!
I'm - alive - really alive.
There is no more death. Hallelujah! Praise God!
I live!

That's how I feel after Easter. I wonder if that could have been the reaction of Lazarus as he got up out of the grave, as the grave bands were unwrapped, and he felt l-i-f-e surging back into his body, as his eyes gradually opened to see his relatives and friends gaping at him?

John tells us the story: (John 11:17ff NEB)

> On his arrival (in Bethany) Jesus found that Lazarus had already been four days in the tomb ... Martha met him, and said to Jesus, 'If you had been here, sir, my brother would not have died. Even now I know that whatever you ask of God, God will grant you.' Jesus said, 'Your brother will rise again.' 'I know that he will rise again,' said Martha, 'at the resurrection on the last day.' Jesus said, 'I am the resurrection and I AM LIFE. If a man has faith in me, even though he die, he shall come to life; and no one who is alive and has faith shall ever die. Do you believe this?' 'Lord, I do,' she answered; 'I now believe that you are the Messiah, the Son of God who was to come into the world.'
>
> (After talking to Mary, seeing the mourners, and going to the gravesite)...Jesus sighed deeply; then he went over to the tomb. It was a cave, with a stone placed against it. Jesus said, 'Take away the stone.' Martha, the dead man's sister, said to him, 'Sir, by now there will be a stench; he has been there four days.' Jesus said, 'Did I not tell you that if you have faith you will see the glory of God?' So they removed the stone.
>
> Then Jesus looked upwards and said, 'Father, I thank thee: thou hast heard me. I knew already that thou always hearest me, but I spoke for the sake of the people standing round, that they might believe that thou didst send me.'
>
> Then he raised his voice in a great cry: 'Lazarus, come forth (COME ALIVE).' The dead man came out, his hands and feet swathed in linen bands, his face wrapped in a cloth. Jesus said, 'Loose him; let him go.'

The people must have been saying, "Lazarus - Jesus did it. What was it like - what was death like?"

Lazarus: "Death? There is no more death for me. There is only life.

---

*The Rev. Don Postema is Pastor of the Campus Chapel, Ann Arbor, Michigan

No more death - Death is dead!"

Eugene O'Neill has a play entitled Lazarus Laughed, in which he gives us a picture of Lazarus: Softly laughing at the townspeople there in Bethany - laughing like a man in love with God - saying there is no death. And someone in the crowd says:

> "I never heard a laugh like it - it made my ears drunk. It was like wine. And though I was half-dead with fright I found myself laughing too."

The laugh was infectious. No one could resist it when in Lazarus' presence. Wherever he went he left people laughing, joyful, fearless, though people soon forgot.

Whatever we think of that story, it does point to the joy of resurrection - joy that Lazarus must have had, joy that was contagious enough to include the villagers, joy that catches the Christian at Easter. The call is heard once more: "COME ALIVE this is Christ's generation!"

I hope the sound of those words, and the tingling, beautiful, Springlike sense of ALIVENESS hasn't faded yet as we meet as Christian counselors concerned about people. I don't want it to fade - so I'll fan it this morning - for I think it is in the Resurrection that we have a basis for our existence and practice as Christian counselors. In the brochure advertising this conference questions were asked - What do we have in common; what is our uniqueness as Christian therapists; what is the added dimension that a Christian brings to his counseling and psychotherapy? The answer is not:

our abilities-for there are good and bad Christian counselors;
nor our methods-I'm sure we use various methods;
nor our theories-for again I am sure there is great variance among us.

Perhaps that answer is: our perspectives and commitments. And these perspectives and commitments plunge themselves in and affect our attitudes toward the people with whom we're engaged.

We are involved with them in a struggle of death and life. I have come to see, especially in the light of Easter and Paul's talk about the Resurrection, that the drama of history (world or individual history) is not so much a conflict between good and evil. But I see it as a conflict of death and life - how the power of death is overpowered by life, by resurrection.

There are symptoms of death all around us, ever since the Fall. Creation is in bondage to death.

> Loneliness is endured by each of us; an experience in which a man is in dread not that he be left alone but that he does not exist, since nothing that he knows, including himself, affirms his existence. To be unemployed - unneeded, unwanted, unused by society - instills in me the fear of death. Even those able to store up a fortune in savings and investments for the sake of their 'security' are, ironically, motivated by the selfsame fear. When the social scientists complain that the rigors of urban existence or the impact of technological change upon persons is 'dehumanizing,' they are pointing to death at work, whether they know what they are talking about or not. War, famine, plague, to be consigned to poverty, or in bondage to wealth, all forms of personal estrangement and all separations of society according to worldly standards of class or sex or race or nation or ideology or what not - all these are the signs of death busy in the world....(William Stringfellow, Dissenter in a Great Society, pp. 137, 138)

As counselors, we see even more personal and individual signs of death:

Illness and injury offer constant evidence;
internal death of body and mind;
bondage to past messes;
depressions and anxieties that barricade life;
guilts that are killing;
hell in homes where parent-child, parent-parent relationships are broken.

Even in church we see:

Christians at each others' throats;
ideas smothering persons;
organizations crushing young things that cannot leave their mothers.

"By man came death" - we see it every day.

But in juxtaposition to this, Jesus, and St. Paul, put Resurrection: "As by man came death, so by man HAS COME the resurrection of the dead. As in Adam all die, so in Christ shall all be made ALIVE!" (I Cor. 15:21,22)

ALIVE - there it is! COME ALIVE.

Because of the Resurrection, "Come Alive" can be our invitation to persons hung up with death symptoms; "Come Alive" can also be our incentive for interacting with them at depth levels for healing. Life is possible. The Christian thing is about life and living. We want to help people rise from the dead, for we know it can happen. The Alive One, Jesus, the Lord, entered our history, with its death. And he said, "I AM LIFE; I came to give life and to give more of it." Christ has lived my life, died my death, risen from the dead for me. Death is dead. We can laugh a little now, and infect others with our love of life.

The Resurrection is the most important event for Christians. If it didn't happen, then chuck it all, says Paul. But it did happen - didn't it? It's what makes us what we are - alive to Life. We don't have to remain dead. St. John writes (I John 3:14), "We for our part have crossed over from death to life..." - what a great sentence. And how do we know that? "...This we know, because we love our brothers." There's the theme of the convention, "Caring and Sharing." We love "our brothers" so much that we share the Resurrection hope with them, that aliveness is possible. We may have to share our resurrections from many deaths. Real Life is possible, we can have it. Come Alive.

If we are Christians, we're on the side of Life, not death. And "It is this juxtaposition of death and Resurrection that authorizes Christian involvement in worldly affairs of all sorts..." (Stringfellow, p. 136). As Christian counselors we also have to be working to rid our social structures of death rattles. It is this juxtaposition of death and Resurrection that also "verifies the hope which Christians have for all men and the whole of creation."(ibid.) The hope we have that persons can Come Alive from the many deaths in which they come to us. They can cross over from death to life. Jesus' command also comes to us, "Loose them; let them go!"

As Christian counselors in our lives and at this convention, let's

UP !
LIVE IT - -

Prayer:

We live!
We live, because you live, O God.
Our world is alive this morning, the sun has risen after the rain. Signs of green and multi-colored life are peeking through the cold, black earth.
Life is bursting out.
This is our Father's world.

We live, because your Son lives, O God.
Your Son has risen after death in the cold, dark earth, covered by the blackness of our sins.
We praise you, O God, for Christ's resurrection and for the power of his endless life, for his presence among us calling us to commitment and obedience.
Thank you, O Christ, for making a new and living way into life - full and free and eternal.

As we meet at this convention, give us a sense of aliveness.
Send your Spirit to give us Real Life.

Amen.

PSYCHIATRY AND RELIGION: FRIEND OR FOE

by

Basil Jackson, M.D., D.P.M., M.Th. *

INTRODUCTION

In this paper, I shall attempt rather briefly to look at some aspects of religion and the behavioral sciences and to try to answer the question posed in our title. It may be that our answer will lack the definitive quality of a mathematical formula but such is inherent in the essence of the subject matter. Man, in his totality, has never been reduced to mere numbers and while much of his aspirations can be understood and explained within psychological parameters, his religion remains something much more than mere chemistry.

Most discussions on this topic appear to beg the real question because of a vague and nebulous use of the word "religion." As Clark has well stated: "There is no more difficult word to define than 'religion.' There are at least three reasons for this. In the first place and chiefly, religious experience is an inward experience and subjective thing. Furthermore, it is highly individualized. Each person reads into the word his own experience, or what he takes for religious experience, in such a way that no two people who exchange views about religion are ever talking about quite the same thing." It is thus useless to talk about the psychology of religion or indeed about religion in any other context unless the use of the word is clearly defined. In this discussion, I shall attempt to confine myself to what is, I believe, the essence of New Testament 'religion', namely, the relationship of man to God. Etymologically, the word 'religion' is derived from the Latin verb "religare" which means 'to join'. It contains the root of our anatomical term 'ligament' which is something that joins one structure with another. Religion in this sense is thus concerned with the process of the 'joining' or rather the 're-joining' of man to his God, whatever this may be construed to mean. That such definition is essential can be demonstrated by considering the use of the word religion in various writings on the subject of the psychology

*Dr. Basil Jackson is Director of Graduate Psychiatry Education and Associate Professor of Psychiatry at Marquette University School of Medicine, Chief of Psychiatry, VA Center, Wood, Wisconsin and Visiting Professor of Psychology and Religion, Northern Baptist Seminary, Chicago, Illinois.

of religion. Jung, for example, uses it in the sense of man and his reunion with his personal and trans-personal unconscious. Fromm, on the other hand, uses the word in the sense of a man rejoining his fellow-man within a social matrix. Freud often uses the word in a manner which implies the disunion of man and his projections. As previously emphasized, we will attempt to use the word in what we consider to be the New Testament sense, namely, the reunion of man to his God, how this is accomplished, and what it implies. If we can vindicate for such religion, viewed experientially, its reality as a healthy and normal part of human nature, we will have more than succeeded. At this point, the words of Dean Inge in his work on Mysticism are useful to keep before us: "At the present time, the greatest need seems to be that we should return to the fundamentals of spiritual religion. We cannot shut our eyes to the fact that both the seals of Authority, the infallible Church and the infallible Book, are fiercely assailed, and that our faith needs reinforcements. These can only come from the depths of the religious consciousness itself; and if summoned from thence, they will not be found wanting. The "Impregnable Rock" is neither an institution nor a book, but a life experience."

VIEWED HISTORICALLY

The idea of a psychological approach to the understanding of religion and religious experience is as old as man himself. Job, which is almost certainly the oldest book in the Old Testament, in many respects can be considered as the recorded psychological and philosophical queries of a man as to the "whys" and "wherefores" which are so basic to the human condition and to existential anxiety. As with many other branches of science, initially no rapprochement between science and religion was needed since the questions raised and postulations presented were usually by the same individual--priest, psychologist, theologian, and philosopher combined. As we shall see, this blissful state of unity was not destined for long life, nor indeed would that have been desirable.

The beginning of psychology proper may be traced back to the Greek interest in the ψυχη and was a natural development of their philosophical interest in the nature of the κοσμος. "Zeno's conception of the world as pervaded by a universal principle of life (hylozoism) was an extension of man's projection of his own self-consciousness on to the phenomenal world. It was not, however, until the time of Socrates (469-399 B.C.), Plato (429-347 B.C.), and Aristotle (384-322 B.C.) that there was a consistent attempt to formulate a Theory of Knowledge and to arrive at a psychological estimate of the nature of man. Interestingly enough, it is in Plato that we find the first intimation of unconscious processes. Socrates in "Theatetus" asked if it is possible to know the same thing both sharply and fully--to know close at hand but not at a distance--to know violently and gently . . . . , which seems to indicate that Plato was making a distinction between focal and marginal or unconscious processes. Socrates in the same work adds: "Do you suppose that you could get anybody to admit that the memory of a man has of past feelings he no longer feels is anything like the feeling at the time when he is feeling it? Far from it. Or, that he would refuse to admit that it is possible for one and the same person to know and not to know the one and the same thing?" Socrates here raises the possibility that a man can have experiences and not be aware of them, a notion which was to be greatly expanded in the works of Freud and the subsequent dynamicists.

For many years, however, especially to students of theology, nothing was known in this area except what was known as Biblical Psychology as exemplified in Delitsch's massive and detailed work on the subject. The concern in this area was to attempt to explain what the Bible tells of the 'soulish' and 'spiritual' nature of man, of the Imago Dei, of Biblical trichotomy and dichotomy, and of πνευμα , σομα , and σορξ . There is thus a very close relationship between the present popular area of study, namely the relationship between psychiatry, psychology, and the behavioral sciences, and these early concerns and cogitations as to the nature of the ψυχη or soul, which in modern psychology has become "the psyche."

There is abundant evidence that scholars were interested in the ψυχη and its relationship to man as a whole from very early in the Christian era and even before. A few examples will illustrate how great an interest in this whole area has existed down during the centuries. Melito of Sardis, for example, in the second century, produced a work entitled περὶ ψυχης καὶ σοματος καὶ νοός, which showed sufficient merit to warrant the attention of Eusebius and Jerome. The third century saw the appearance of Tertullian's "De Anima," which was to prove to be one of the first ecclesiastical attempts to replace the Phaedo of Plato and Aristotle's περὶ ψυχης . During this same period, Tertullian wrote his "De censu animae adversus Hermogenem," in which he sought to demonstrate the divine nature of the ψυχη . This latter work has been unfortunately lost. The fourth century saw the Μακρίνια by Gregory of Nyssa, and also the copious productions of Augustine. Among the latter was the famous "De Anima et Eius Origine," and the anti-Manichaen treatise entitled, "De Duabus Animabus," from which later the Roman Catholic theologian, Theodore Gangauf of Augsburg, compiled his metaphysical psychology of St. Augustine. In the fifth century, Claudius Mamercus wrote the "Libri tres de statu animae," the special purpose of which was to prove that the ψυχη was not corporeal. Similarly, in the sixth century, Casadorus wrote a lengthy treatise entitled "De Anima" and in the seventh century, Johannes Philoponus completed an extensive commentary on Aristotle's work on the ψυχη . In the middle ages, science became somewhat more organized and most scholars confessed, following the example of St. Augustine, that the knowledge of oneself is the starting point for all knowledge, and thus the subject of psychology became a fundamental element of the Summa.

VIEWED DEVELOPMENTALLY

It is clear that down through the ages, man has had a need for something which in most cultures has been called "God." Many people have different notions and ideas as to just what constitutes this concept of "God" and from whence it springs, but most will recognize the universality of its presence. At this particular period in our history, we frequently hear talk of the "death of God." Unfortunately, those who speak most of the "death of God," are not given to lucid definitions of what they mean by either "death" or by "God." What at least some of them appear to mean is not that God in the historic Christian sense is dead, but that rather something has happened in the encounter between God and man. To so many in our super-materialistic age, the concept of God has often been reduced to a mere profane expletive, which, even as it is used, leaves a vacuum which is extremely difficult to fill with any adequate substitute. In this connection, John Osborne, in his play, "The Entertainer," has one of his characters speak for him thus: "Here we are, we're alone in the universe, there's no God, it just seems that it all began by something as simple as sunlight striking a piece of rock, and here we are. We've got ourselves. Somehow, we've got to make a go of it." This position is somewhat further than many people would be prepared to go and most would feel more comfortable with the words of another playwright, Paddy Chayefsky: "I think there is a God, but it is all so incomprehensible that I don't know why I should bother myself about it. I think about me and those about me. There is plenty to keep us busy down here." Sometimes in this age of confusion we are too little thankful for God's revelation to us in Christ. Then, there are those who believe that the whole notion of God and of the totality of religion is a quite obvious psychological maneuver to make sense out of a rather meaningless life by an attempt to find meaning through a process of concretization. If there is a God who is as unchanging as He claims to be, "the same yesterday, today and forever," then this would solve, or at least help to solve, the problem of the dilemma of the lack of raison d'être and purpose in human existence. Similarly it would not only help to make sense out of one's individual relationship to the cosmos, but out of the whole sequence of history itself.

What must be clear is that the whole question of the existence of God does not really arise for the science of psychology of religion. For example, the psychologist of religion is not at all concerned with the proofs of the existence of God whether personal or impersonal. What does concern him, are the forms in which men approach God, gods, or their concept of God, and how they comprehend and apprehend Him. Man's faith in God, and the practices which are sequential to that faith, legitimately fall within the scope of psychological analysis, but the truth of the primary assumption of the real existence of a supreme being, to which we give the name of God, is a question for the metaphysician and the theologian and not for the psychologist, or even for the psychologist of religion. The function of the psychologist of religion is to examine and record our responses to that ultimate reality, as far as this can be done, and to examine our beliefs, methods of worship, etc. which by their nature can be open to his inspection.

A significant proportion of the effort in the study of psychology of religion has gone into the question as to how we form our ideas of God. On this question, we have a significant amount of information, and, of course, it was within these areas that Freud and Jung made some of their most dramatic statements. We do have information from the field of child psychiatry that there is a close relationship between the child's concept of God and his perception of his own parents. Naturally, when the young child first hears the mention of God, he can only interpret it by the material which he has available from his own limited experience, which is primarily his relationship with his parents and perhaps, more particularly, his father. This is not surprising and certainly in no sense can be considered sacrilegious because we do know that children are usually not capable of much abstract religious thought until about the age of puberty. Up until this time, the child usually associates the idea of God concretely as another person existing in another sphere. In this way, God comes to be viewed as the perfect protective supplying father, who can also admonish for bad behavior. It is unfortunately true that many people never develop beyond this concrete level of a conception of God and continue to think of Him as someone in the sky with whom they can bargain and whom they can appease. In psychiatry, this is what is called "superego religion," and in biblical language might be described as the religion of "thou shalt" and "thou shalt not." As can be clearly seen, from an awareness of the etymological significance of the word religion, such a concept has little to do with the real reunion between man and the supreme being.

Every student of the psychology of religion is well aware of the impact of the notions of Freud when he spoke of religion as an illusion or some kind of fantasy structure related to childhood projections of parental images. Freud felt that if man could grow to full psychological maturity, he would be free of the need for any idea of God. It is well to remember that Freud, at this point, was speaking only as a psychologist and that the transition from psychology to metaphysics is most subtle and is not always easy to recognize. Freud appears to have implicitly drawn the metaphysical influence of atheism from premises which are strictly concerned with the modes of our knowledge of God, not with his real existence. Similarly, Jung when he asserts that the gods are derived from projections of archetypal patterns of the collective unconscious, must not be understood as denying the existence of any reality corresponding to the concept of God or of gods, and with this, Jung would be the first to agree. When he speaks as a psychologist, he deals with mental processes and is making no pronouncement whatsoever on the reality of the objects with which those processes may be concerned.

As the idea of the death of God, whatever that may mean, has become more popularized, rather than popular, it appears that we are seeing another development --- namely, the notion that man can be his own "God." Interestingly enough, this development often comes not from the atheists, but more frequently from those who consider themselves to be theologians. Thus, they state that when they declare the reality of God, they are merely asserting that existence which is trustworthy and permeated with positive value. Thus, in the words of Schubert Ogden, "the word of 'God' . . . . provides the designation for whatever it is about this experienced whole, that calls forth and justifies our original and inescapable trust." The notion of God thus comes to be a maneuver by which men reassure themselves that existence is good and worthwhile. God in this sense does not exist in heaven, but is the matrix of a worthwhile earthly existence and all ecclesiastical rites and liturgies are merely methods for the restoration of this primordial confidence. Such an idea is not new and was clearly stated over twenty years ago by Dietrich Bonhoeffer, who wrote: "But, at last the world has come of age." By this, he meant that man had by that time reached a level of maturity in which he no longer needed the concept of God to help him cope with his environment. He felt that modern man was not disposed to invoke a deity to do for him what he could do for himself. The events of the intervening twenty-odd years would certainly make one suspect the sagacity or veracity of such an idea.

It actually would be very difficult to over-emphasize the close relationship which exists between psychiatry and religion, and there are many reasons for this. For example, psychiatry is concerned with how people behave, and therefore of necessity it must take value judgements and moral issues into account. Religion, however, also plays a most important role in these areas. On the other hand, religion seeks to stimulate changes and behavior patterns and to this end, it frequently offers motives and rewards which often are from an eschatologic frame of reference. However, it is through the services of psychiatry and psychology that we are able to see and evaluate the motivations which are basic to behavior patterns. Religion is concerned with interpersonal behavior, principally as it affects those with whom we come into contact and thus we are exhorted "to love our neighbors as ourselves." However, as has been emphasized increasingly within recent years, psychiatry is also very much concerned with interpersonal relationships, and in many ways these have become more important than isolated intrapsychic functioning per se. The now famous quotation by Jung stressed the religious feeling of many of his patients and he stated: "Among all my patients in the second half of life, there has not been one whose problem in the last resort was not of finding a religious outlet on life. It is safe to say that every one of them fell ill because he had lost touch with that which the living religions have given to their followers and none of them has really been healed who did not regain his religious outlook on life." One of the principal concerns of religion is with the problems of human existence and ultimate destiny, and, as a matter of record, this is the principal question raised in the Book of Job and in Solomon's "Ecclesiastes." When the psychiatrist, the priest and the patient become involved with the problems of existence and purpose in life, then a clear understanding can most easily be reached, and often can only be reached, within a frame of reference which recognizes the value of religious beliefs and feelings. Both pastor and psychiatrist are concerned with the development and maturity of the "spiritual man" and religion presents itself as an adjunct for dealing with problems arising in the "old man." With the help of religious experience, the personality may become more stable and better integrated. Psychiatry, however, is also concerned with the integration, or perhaps more correctly, with the re-integration of the personality, and with methods to insure that the patient may become a socially acceptable, functional unit, having achieved harmony between basic drives and societal demands.

In this materialistic age, because of the nature of our society, and the frequent lack of raison d'être, a reason for living, it would seem that the rapprochement between psychiatry, psychology, and religion is bound to increase, rather than decrease. Today, we certainly can appreciate the measure of truth in the words of Augustus Hare who stated: "Man without religion is a creature of circumstances." It is becoming more clear that as people grow older, they are becoming more concerned with the problem of finding a meaning for their lives. As they look back over the years, they raise the question of "why" and "wherefore." They become more concerned with the problem of their present existence, of why they have lived at all, and of their individual relation to the cosmos as a whole. Death may suddenly become a reality which has to be considered as an imminent event and the "sting" of which is often removed by the consciousness of having fulfilled a significant purpose in living. This is the age of anxiety and anxiety of an existential nature is one of the very common problems which we see in patients in clinical practice today. Thus, we might agree in some measure with Paul Tillich when he stated that anxiety is the emotional response which follows the realization of the threat of non-being or meaninglessness in one's existence. Increasing rapprochement between psychiatry, psychology, and religion is vitally needed in this age of the psychically and pneumatically disturbed man and healthy psychiatry and healthy religion rather than being foes must be respected for the unique role each has to play in attempting to help the whole man.

VIEWED SYMBOLICALLY

Another area of mutual interest and rapprochement between these disciplines is examination of the meaning and use of symbolism in religion and religious experience. Here, we are not concerned with the semiatical type of symbolism, which is merely representative of something else. Examples of this type are seen in the typical features of the tabernacle in Leviticus or in the offerings which were part of the Hebrew ceremonial law. Our concern here is with those symbols which Jung called symbolistic and which are expressions of unconscious elements in the individual makeup. Thus, they often have deep psychological significance. Increased understanding of the significance of this type of symbol has occurred during the past fifty years, and has been due chiefly to the work of Freud and Jung. The true symbolistic symbol is an overt representation of unconscious material and is usually fairly constant in meaning, at least within a particular culture. Thus, it is transpersonal and phylogenetic parallels to the symbol can be frequently found in other individuals, myths, cultures, and religions the world over. Such symbols bring together various unconscious urges and desires and thus permit their expression on a conscious level both individually and culturally. Perhaps the most frequent area in which such symbolism is seen is in dreams where unconscious activities are concretely portrayed and these are usually related to problems in the patient's immediate existence. At times, society develops various forms of symbolism as a means of dealing with societal problems such as excessive guilt, anxiety, or despair, and these are more commonly referred to as myths, although etymologically this is a poor choice. Jung felt very strongly that when such symbols or myths are not available, man has a much more difficult time in freeing himself from neurotic guilt and anxiety.

That there is a healing power in symbol or myth as used in this connection has long been recognized. This power is related to the fact that the overt expression of the symbol helps to bring into awareness the previously unconscious archaic urges, longings, dreads, etc. However, on the other hand, symbols and symbolic rituals also have a very definite progressive and intergrative function which neologistically I refer to as an "anestodynamic" phenomenon. By this, I mean that participation in the symbolic act appears to have the effect of liberation of psychic energy which can then be used for more positive and constructive purposes such as the development of a higher level of psychic integration and resolution of psychological conflicts. Such an idea still awaits objective validation, but I anticipate that research will demonstrate the "good feeling," "feeling of oneness," and the general transcendental experience which often accompanies participation in the Eucharist may well be of this order.

Closely related to the importance of symbolism is the fact that many of the insights of dynamic psychology can be useful in understanding the significance of various religious doctrines, such as, for example, the nature and significance of the Christian doctrine of baptism. Even though the elements involved in baptism are of the most simple kind, there is no doubt that the ritual has a profound symbolic meaning and represents deep spiritual truth. The very fact that baptism has remained as an almost universal practice in the Church for so long is strong presumptive evidence that it has a significance far deeper than the apparent simplicity it appears to imply. The New Testament makes it clear that the idea of baptism is associated with the concept of the new birth and identification with Christ in his death, burial and resurrection, and thus union with Him in the resurrection life. Thus, Paul states: "We are buried with Him by baptism into death; but, like us, Christ was raised up from the dead, even so we also should walk in the newness of life."

One of the most common symbols found in the unconscious and studied most frequently through the medium of dreams is the symbol of water. It is very common for patients at certain stages in their therapy to dream of rivers, seas, swimming, etc. There are many indications that water in the unconscious is closely associated with the idea of birth and mother. Why should this be so? It is a biological fact that the first period of our physical existence in utero is spent in a watery environment. The unborn baby lies within the womb in a membranous bag of "water." During this period, the child was safely protected from the outside world and had all his needs supplied by the mother. Then came birth, the "breaking of the waters," and entrance into a completely new kind of environment and a new level of existence.

This same symbolism is seen in various mythologies around the world. Thus, the birth of the new baby is frequently described as being related to the arrival of a stork who comes from the center of a lake. Here again, the significance of the symbolism of water is clear. Similarly, in the ancient Hindu sacred books, all life including the life of man, himself, was considered to spring from "the waters." In the Vedas, the waters are called "matri tanah" -- that is, the most maternal. In Greek mythology, the goddess, Aphrodite, was born out of the sea. Similarly, in the Book of Genesis, the spirit of God moved upon the face of the water and life appeared.

VIEWED EXEGETICALLY

The symbolism of water in the unconscious is thus pregnant with theological as well as psychological significance. Water being equated with birth helps us to understand the significance of baptism. Baptism is actually a process of separation from water, which in the New Testament is connected with a "new birth." As a result of the new birth, symbolized by the separation from water, the individual is ushered into a new spiritual environment, and, in New Testament language, becomes a "new creature." Baptism because of its symbolic significance is also evidence that forgiveness has been granted and that in this new sphere of existence, there is a state of freedom from guilt. Finally, by a strange paradox, water represents death as well as birth, and thus we talk of crossing the river Jordan as the Greeks talked of passing over the river Styx. This in theological language is the final passing over the deep waters into the final and ultimate state of human existence. It is interesting to note that the Seer, John, when viewing apocalyptically the ultimate new heaven and earth, noted that "there was no more sea." Thus a recognition of the meaning of the symbolism of water in the unconscious rather dramatically makes much of theology more interesting and perhaps more meaningful.

Examples of this kind could be multiplied. The fact that the Eucharist is deeply symbolic has already been noted. The central doctrine of the Christian Faith is perhaps that of the atonement and here, too, dynamic insights prove to be useful as an aid to perspective, An essential ingredient in the process of atonement is the "unconditional acceptance" of man by God. The cross is the outstanding representation of the love of God where God fully experienced the depth of the aggression of sin. His love, however, was able to overcome this aggression through the redemptive work of Christ and thus was brought into being the new Kerygma which is the message for the world that God and sinful man are now able to enter into meaningful relationships with each other. Actually, this relationship into which man can now enter and which God is willing to enter into with man, on the basis of the unconditional acceptance of man in Christ, is very similar to the essential core of the psychotherapeutic relationship. Indeed, the basic issues involved in both relationships are rather analogous. Firstly, the psychotherapist has as a theological counterpart the intervening helping and healing person of Jesus Christ. Secondly, the essential nature of the therapeutic relationship as has already been indicated is unconditional acceptance which theologically has the counterpart of God being viewed soteriologically and being able to accept man unconditionally in Christ. Finally, as in clinical psychotherapy, there is the fact of human brokeness, neurosis, emotional illness, or lack of adequate self-actualization, which has the theological analogue of the nature of sin.

Dynamic psychology also often gives aid in both the understanding and exegesis of various passages of the Bible. I shall but mention some of these in passing, but further elaboration awaits a later date. The psychology and psychopathology of Joseph, for example, is rather vividly portrayed when viewed within a psychoanalytic frame of reference. His dreams give indications of a disturbance in masculine identification which he evidently possessed and which, if true, helps us to understand many other aspects of his life, ranging from the discomfort he early produced in his brothers, to the special attire that was prepared for him, to the incident with Potiphar's wife. Rashi says that the term which is used to describe Joseph "is used to designate his habits -- he combed his hair and smoothed it; he gazed upon pretty things and adopted methods to make himself more handsome." It is interesting to note that in the biblical record, the same term is also used to describe Joseph's mother, grandmother, and great-grandmother. Similarly, there are many aspects of worship practices in both testaments which can more easily be understood with the help of dynamic insights. The kind of practices involved in the worship of Baal-Peor, for example, can only be understood in the light of events which occur in the anal stage of psychosexual development. In addition, the whole question of the implications of prayer is also one which presents many interesting facets when considered from the psychological point of view.

VIEWED PRACTICALLY

As we have seen, an understanding of the psychological basis of religion and religious experience can be of benefit in what to most may be the rather esoteric field of biblical exegesis. Similarly, such understanding can often shed new light on the psychological and also the spiritual significance of liturgy, sacraments, and other functions associated with the sacerdotal office. On a more mundane level, however, an appreciation of the psychological aspects of religion can also yield practical benefits. I shall but mention one common example to illustrate such a practical value. Such knowledge may be of help in the evaluation of maturity, whether psychological or spiritual, both of which are usually separated only by an almost invisible line. The whole problem of the evaluation of an individual's maturity, whether spiritual or psychological, is not one which presents an easy task. In fact, there is no known definitive way in which either type of maturity can be objectively measured. They must rather be appraised on the basis of value judgements. In the purely psychological realm, such value judgements can fortunately be aided by the use of consensual validation, but nothing even approaching such a similar consensus can be found when the question concerns an individual's spiritual maturity. This latter is an affect-ridden area where objectivity is most often conspicuous by its absence.

Allport, one of the outstanding thinkers in this field, has suggested that maturity -- whether spiritual or psychological -- requires a high degree of "self-objectification." Man needs to see himself, not only as others see him, but also as he really is. In theology, this is usually called "self-awareness," while in psychiatry, it is usually given the title of "insight." A high degree of such sophisticated self-knowledge is an essential ingredient in both spiritual and psychic maturity. The real self is something men do not like to scrutinize and this is in perfect accord with the description Jesus gave of the basic constitution of the human "heart," or as a psychiatrist would say, the "id," or "unconscious." Thus, many mistaken individuals, in the name of religion, are never able to willingly look at and examine the basic sexual and aggressive instincts which form part of their personalities. Such a failure to realistically appraise one's real self and its desires and potentials, frequently helps to produce various types of psychological maladaptions which are called "neuroses." It is unfortunately true that an individual whose personality is characterized by neurotic traits will most likely have religion which is also affected by similar features.

In such a situation, however, the pastor and the psychiatrist both can be therapeutically helpful to the individual. The pastor can educate his parishioner to the fact that God and the Bible have always taught that such sexual and aggressive elements are part of man's endowment and that their presence, in themselves, is not sinful but human. The priest, with the help of the psychiatrist, can then conjointly help the patient or parishioner to see a "more excellent way" to deal with the situation. In fact, the biblical position is in full agreement with modern clinical experience, namely, that severe problems can be produced by the mere "acting out" or, on the other hand, by the total "repression" of such inner urges; but, that to look at oneself and to honestly admit their presence, to be willing to examine their influences in one's life and self, and also their positive and constructive potentials, constitutes a much more efficient and mature means of dealing with them, from both the spiritual and psychological points of view.

VIEWED MORALLY

Perhaps there is no more sensitive point in the whole area of the relationship between religion and the behavioral sciences than that which has to do with the examination of, and perhaps the change in, a patient's value system such as may occur in psychotherapeutic practice. It is because of concern in this area that many evangelical Christians are somewhat suspicious of psychiatry in general. Many have the idea that psychiatry is basically atheistic and that the psychiatrist is always intent on breaking down the values and moral standards of his patient. While it is true that many psychiatrists are agnostics--if they are good psychiatrists, this should not change their method of treating a patient, and good psychiatry certainly never desires to merely break down or change any patient's healthy and mature value system.

It has often been quite incorrectly stated that the psychotherapeutic atmosphere is basically amoral in that values are conspicuous by their absence, particularly on the part of the therapist. That this is quite untrue is demonstrated by the fact that the patient is actually seeing a therapist. This, in itself, implies that someone has made a value judgement -- namely, that there is a better way for the patient to live and that he can be helped to realize this. Therapy is the arena of choice. As Williamson has stated, "Every choice and every action must be based upon explicit or implicit acceptance of a value," and psychotherapy is certainly no exception. As therapists, we are often concerned with what should be rather than with what is, and, at such times, we are often called upon to divest ourselves, in some measure at least, of scientific impartiality.

Part and parcel of the problem of values in the psychotherapeutic setting is the whole question of the contract made with the patient. Every patient entering therapy makes some kind of a contract with his therapist and every therapist likewise makes a contract with the client. Such a contract usually relates to what are appropriate goals of therapy, what the patient desires, what the therapist feels he can offer, and in which area the patient desires change. The conditions and limitations of such a contract must be clearly delineated, and once clearly understood, must be maintained by both parties until that contract is dissolved and a new contract instituted.

I am stressing the importance of this contractual arrangement which is such an essential part of the psychotherapeutic relationship because many Christians appear to be ignorant of the fact that it does exist and that a therapist must ethically operate only within its limitations. I am frequently asked if in my practice I try to convert my patients or attempt to have them commit their lives to Christ, etc. It is difficult for many to understand that while at times such an event may be closely related to the therapeutic resolution of certain conflicts, for me to attempt to do this with any patient outside the limitations of the contractual agreement would be clearly unethical. The same principle operates outside the realm of changes in the religious life of a patient. I have had in therapy, for example, a university professor who came to me for help because of rather crippling anxiety attacks. He was also, however, a confirmed homosexual and wished to remain so, and he clearly enunciated this as part of our initial contract. I was only able to accept such a contract when I felt sure that etiologically his anxiety was from a different source than his homosexuality,and that I could ethically help him with the anxiety without becoming involved with the other problem. In the same way, as much as we may personally dislike it, some patients will set up the contract so that the spiritual side of their lives remains their own business. As therapists, we can always refuse to see such a case or we may abide by the contract and thus demonstrate to him a "more excellent way" which, in addition to being good psychiatry, is also much more likely to produce genuine regeneration than transference.

Let me describe another aspect of this moral dilemma. Some years ago, I had in therapy an outstanding rabbinic leader and scholar. This man became exceedingly anxious and upset when he was forced to make a decision which in some way lay outside the limits of the rigid structure of his orthodox value system. My job as a therapist was not to attempt to impose my values upon him, but to recognize and to understand the particular value system which he had accepted for his life, and to help him to adjust to that value system, to modify it where it appeared to be appropriate, and above all to point out any inconsistencies in his behavior with reference to the value system which he, himself, so vehemently espoused. Ann is another example of a moral problem I have encountered in the practice of psychotherapy within a Christian frame of reference. Ann is a 14-year old girl who comes from a devout Episcopalian family. Since she has been admitted to the hospital, she has requested various weekend passes. It has come to my knowledge as part of the therapeutic process that during these weekends, she has been sexually promiscuous. The problem arises as to whether I, as a therapist, should exercise moral restraint and impose values which may be mine and which I also know are her parents, or whether I should help her therapeutically to understand the significance of what she is doing, or whether I can do both. Perhaps the principal function of the therapist in such a situation is more to point out consistently to her how inconsistent she is in her stated beliefs which she professes as compared with her "acting out" behavior. I believe I can be effective and maintain my relative "neutrality" by pointing out, in effect, her lack of neutrality. However, even the nondirective and noncommittal clinical "em" of the most psychoanalytically oriented psychotherapist is, in itself, a value judgement.

CONCLUSION

In these reflections, I have tried to review some of the principal areas of mutual concern and interest for psychiatry and religion. Many more areas could have been explored with profit but for the limitations of time and space. I have not tried to deal at length with the frequent question as to the existence of a conflict between these two fields. Suffice it to say that ultimate truth is one, and lack of harmony is a symptom of lack of knowledge in these as in all other fields of human endeavor. Psychiatry has much to offer religion and religion has much to teach the psychiatrist. As rapprochement between both fields increases, then we can hope that more people in psychic or spiritual pain, or both, can be helped and this constitutes our united and highest goal. When viewed within a healthy perspective, we are not foes but close associates and friends engaged in a common commitment and endeavor.

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TRAINING PASTORS FOR COUNSELING TEAMWORK

by

Robert A. Nykamp, Ed.D. (Cand.) *

As I begin to think about the modern trends in the interaction between religion and psychology, my thoughts center very quickly on the concept of the counseling team. More and more I am convinced the complexity of life and the wholeness of the person require those who are in the helping professions to work together as a healing team. The strength of a team arises I believe from the particular contributions of the members, from the coordination of these skills and strengths, and from the establishment of and movement toward realistic goals. We often have different professional persons working with an individual who experiences brokenness in his life, but seldom do we have the coordination and goal setting. This means the individual with the brokenness must collect, organize, and integrate all the information and assistance he receives in the relationships with the helping persons.

Most of us do not think of a minister as being involved in a counseling or healing team. As soon as the word minister is sounded we see a man standing alone on a pulpit giving the final, authoritative message as he receives it from God. Even in his counseling, he listens only long enough to discover the cause of the difficulty and then gives the solution to the person for instant implementation. No team is needed with this minister around for he is related directly to the source of all-knowledge, all-power, and all-presence!

Fortunately, many ministers today are able to recognize their own limitations and accept their humanness. In fact many ministers now have swung so far in this direction and feel so incompetent they believe they have absolutely nothing to give in a team ministry. Therefore, I have found the emphasis of Howard J. Clinebell, Jr., on a revised model for pastoral counseling very helpful to both pastors and students.

*Professor Robert A. Nykamp is Director of Counseling and Pastoral Care, Western Theological Seminary, Holland, Michigan.

Comparison of Models in Pastoral Counseling[1]

Current Model	1940 - 1965 Model
A. Setting and Structure	
1. Informal, with flexibility to use different approaches	1. Formal structured counseling interview
B. Method of Counseling	
2. Person-centered with a variety of healing, sustaining, guiding, and reconciling methods as appropriate	2. Client-centered method
C. Goal of Counseling	
3. Assist a person in relating in mutually need-satisfying ways -setting realistic goals -experience meaningful changes in behavior	3. New insight with proof in action
D. Focus of Counseling	
4. Conscious material	4. Unconscious factors in the motivation of behavior
5. Contemporary relationship with God as well as other persons	5. Childhood roots of adult behavior

But how do I help, for example, a class of thirty second year students in our seminary learn to put this current model into operation as effective pastoral counselors? In addition to an instructor-student ratio of 1 to 30, I also recognize these other obstacles:

a. Meeting with the students about three hours each week for eleven weeks.

b. Few ready clients available for counseling by developing pastoral counselors.

c. Students from a variety of backgrounds, a diversity of abilities and experiences, and a great many fears about becoming involved in ministry.

REALITY PRACTICE

Reality practice[2] was one of the methods I soon began to use to facilitate the integration of the principles of this model in ministry. The entire class of thirty students was divided into ten groups with three students in each group. The students were given the freedom to establish their own groups, thereby having an opportunity to choose the persons with whom they felt most comfortable. We would usually spend one hour each week in the reality practice session with all ten groups meeting in small circles in the same room. The groups usually remain constant for the entire eleven weeks quarter unless students desire to make a change. The type of role presented in each group is usually related to specific content and counseling methods studied during the week.

Many students need assistance in the first experiences in reality practice, both with the role playing and the counseling. The instructor can give assistance as he moves from one group to the other and can help the groups share with the entire class problems encountered, responses and methods helpful, and difficulties which prevented the development of helpful relationships.

One student begins by taking the role of an individual with whom he has counseled or whose "life world" he knows rather well. Ross Snyder describes a life world as the arena a person develops and organizes as he selects persons, things and enterprises out of total life space to be in a meaningful relationship with himself.[3] It is important that the student thinks very specifically about this person and identifies as fully as possible with the person's style of life, attitudes, beliefs, assumptions, expectations, and feelings. This gives the person (R) who takes the role an opportunity to sit where the other sits and it helps him develop an empathic understanding of the situation of the other person.

Another student is to relate to this person as a pastoral counselor (PC). He is not to play the "role" of a counselor a year or two hence but is to be himself, as natural and real as possible. This is a rather difficult task and I find many students are not able to achieve this until they have had a number of experiences in reality practice. The third student is an observer-evaluator (OE). He is responsible to record some of the key exchanges in the conversation, to evaluate some of the responses of the pastor, and to keep account of the time.

I have found it is best for students to be in a reality practice dialogue for about ten minutes and then to discuss what took place. The three participants can discuss the feelings each had, the responses which were helpful in the counseling process, the attitudes or approaches which were hindering, and the inter-personal dynamics. Meaningful goals in counseling can be established and the reality practice dialogue can be continued for another ten to fifteen minutes. Discussion should follow and a great amount of learning may take place in this relationship.

Ideally at this time the pastoral counselor (PC) or observer-evaluator (OE) should know the life world of the person being counseled well enough to take the role and let the first student do the counseling. In this way he can also have practice in counseling the person he is attempting to help as well as putting himself in his life world.

EXCERPTS FROM A TAPED REALITY PRACTICE

The process can best be illustrated with excerpts from a taped reality practice experience by three seminary students, of whom one is working on a reality practice project for his Th.M. degree. Two of the students have had experiences in clinical pastoral education and are involved in a graduate theological degree program.[4] After the students have moved beyond the basic course they will often meet on their own and consult me later.

The following is taken from the warm-up dialogue: One student says:

> "I'll play the role of a girl, Mary, whom I have been trying to assist in ministry for about one and one-half years. She grew up in a sheltered home environment and is twenty-one years old. Mary met Ben who is Black, and they established a close relationship. They spent a great deal of time together and Mary became pregnant.
>
> "Mary went to live with Ben which caused a break between her and her family. Her parents did not and still do not want to see her. She is not married now and never has been. She continues to live with this fellow and now one year and a half later she is living with him in a common-law marriage, has one child, and she is pregnant again a second time.
>
> "Mary is an immigrant to this country and was brought up in a very conservative, traditional church. I, as Mary, will come to you, Pastor."

Mary 1: Hi, pastor. I called you a little earlier because I really want to see you. I'm kind of in trouble.

Pastor 1: Be seated, Mary. What's the problem? (Harsh)

Mary 2: You see, pastor, I'm pregnant and I'm not married. And my folks are pretty upset. And that wouldn't even be so bad, but the guy by whom I'm pregnant is Black. (Pause) We've known each other for about four or five months. He was living with some college students; and a couple of my girl friends and I used to go over there, you know, just to visit the guys. But this guy's wife and his kids ran out on him and he was really lonely and I wanted to do something for him. I wanted to help him out. But I guess we got too close.

Pastor 2: You were lonely, too, huh?

Mary 3: Yeah. (Silence)

Pastor 3: Tell me, Mary. What is your relationship with your parents at this time? What I'm trying to ask you is--well, let's go back. Are you living with this man yet?

Mary 4: Yeah, I am. My parents don't want me in the house any more.

Pastor 4: That is what I was - - - -

Mary 5: (Interrupts) You see, sir, for a while there-- At first I used to visit him all the time. Then one of the youth ministers of our church talked to Ben and Ben spilled the whole story to him and I had to tell my parents something about it. After that they were really upset and they told my brothers and sisters. My brother came up from Indiana and got me out of that house where Ben was living and with two of my sisters took me down to Florida. My brother thought it would be good if I got out of this situation to think it over. But when we were there, he really got rough with me and a couple of times he physically attacked me. So when we came back up here I just decided that I was going to move out of the house to live with Ben. I don't want to have anything to do with my brother any more. He and I are through. I don't want to see him again. I'm dead scared of him. And my folks take his side. No, I just can't live at home anymore. I (sigh), I just don't dare to live at home anymore because if he shows up there, he might just kill me.

Pastor 5: What I hear you saying, Mary, is you don't want anything to do with your folks, you are living with Ben. But I feel you're saying "I want Ben and my parents, too."

Mary 6: Yeah, because I love my parents, too. I don't want to hurt them.

Pastor 6: This is a real dilemma, huh? The old pressure from both sides. How do you feel about being pregnant with Ben?

Mary 7: I feel pretty happy about that. The part of the thing that complicates it is that he's still legally married to his wife. He's not divorced. His wife lives in Texas and she's supposed to start divorce proceedings. I don't think she has, yet. Ben isn't doing anything about it.

Pastor 7: Um-hum.

Mary 8: So I don't know what is going to happen, but Ben wants to get divorced from his wife and I think after that we can get married. But my parents are really upset about the fact that I've been living with a married man, that I'm pregnant by a married man. But I think it will really help Ben and me to get along together. It will tie us closer together.

RECOGNITION OF DIFFICULTIES

The conversation continues with the pastor being inappropriately confronting and interpreting as he tells Mary he believes her parents have a right to be angry, she is not showing any guilt, the difficulty is really between her and her parents, and she is trying to exert her independence through her behavior.

Mary continues to plead with the pastor for help, asking for understanding and assistance in reaching her parents. She reveals that she is the youngest of the family and that she had a serious leg infection which continued for almost a year. At this time she felt her parents really cared for her.

At this point the dialogue had gone too long and the students should have stopped to talk about what had taken place. The (R) and (OE) students could have told the pastor he was not very understanding with his second response (P-2). He could have been more helpful in building a relationship if he had said instead "You wanted to help Ben in his loneliness and this resulted in your becoming pregnant and a break with your parents." Mary could have then been able to go on and share more of her feelings instead of blocking with a "Yeah" and silence. This I shared with one of the students when I discussed the tape with him. However, the students had continued on with the first round of dialogue. This does seem to be one of the difficulties when students work on their own, apart from the classroom setting. There may be the belief "if only we work with the situation a little longer we can solve it" or "it is rather painful to discuss what we have done." The counseling dialogue continues:

Mary 22: I don't really want to get at my parents. I don't want to use Ben for that. I don't really want to use Ben for that.

Pastor 22: You want to prove that you can make it on your own. Prove that you're independent. Prove that you're an adult.

Mary 23: That's part of it.

Pastor 23: Show your parents that they're wrong and that you're not a child.

Mary 24: Then they should be able to accept me as I am, what I'm doing. I know, the way things have turned out, it isn't good.

Pastor 24: Do you expect your parents to accept you right now? You're having trouble accepting yourself.

Mary 25: I don't understnad that. I don't know what you mean by that.

Pastor 25: Why did you come here? Are you ready just to accept the situation? You know what you're saying is "Okay, if your parents can't accept Ben, that's the way it is, but you're not going to let them stand in your way, so no problem. You know? Live with Ben until he gets his divorce and then marry him." But that's not true; there is a problem. The problem is inside of you.

Mary 26: Well, I want to be able to go home. I want to be able to talk to my dad and mom. I need help right now.

Pastor 26: What do you need help for, Mary?

Mary 27: I want to be able to keep that baby. I want to be able to bring it up myself. Because I feel I can do it. I want to do it. Because that baby's going to be mine. People are looking at me and they're saying, "You know, there goes that girl." I'm not going to be able to continue working too much longer because it's beginning to show and people know that I'm single. It's not good for a single girl to run around pregnant.

Pastor 27: Mary, is that what you think of yourself, too? There goes that girl?

Mary 28: No, that's me. It's too bad. That's tough. That's me. This is the situation I'm in. I don't know how I'm going to get through it. I don't know how I'm going to be able to face everybody, but that's me.

Pastor 28: What do you mean, that's me?

Mary 29: That's the situation that I'm in right now. There's no way out. I'm scared because I don't know if I'll be able to have the baby with my bad leg and all that. I don't know how it's going to turn out but this is what I want now. Since I'm in this situation now I want to be able to go through with it. I'm going to!

Pastor 29: You're not very convincing..

Mary 30: That's tough!

Pastor 30: I hear a girl saying I want my mother to put her arms around me. I'm scared. I want my father to show that he loves me. I need him.

Mary 31: Go on. Okay. I am scared. I really am afraid. And I want my mother to be able to say that to me.

Pastor 31: Let's cut and discuss the situation.

FIRST DISCUSSION BY STUDENTS

In the first round of discussion, the observer comments he feels the pastor and Mary are not always dealing in the primary relationships. He is rather critical of the pastor, saying that the pastor has not explored at all how Mary feels about Ben and how Ben feels about her. He believes that she probably feels threatened in her relationship with Ben, and he noticed she qualifies every statement about Ben. However, the pastor is not able to accept the observation of the O.E. and he strongly points out that he feels the main difficulty is in the conflict between Mary and her parents. He argues it is necessary to explore this conflict before they can talk at all about the relationship with Ben. The person playing the role agrees with the pastor, and the pastor goes on to say he felt it necessary to make the person playing the role become defensive and angry before he could really identify with feelings of Mary. The person playing the role is so much in the role that practically all of the discussion is with the pastor while still in the role. The person playing the role continues to speak in the first person and continues to share a cry for help and a plea for understanding. In the first discussion session the observer is never given an opportunity to make any more observations and the pastor and the person playing the role continue to talk with each other and finally decide to continue with a second session of reality practice dialogue. A couple of issues are clarified, such as the pastor is actually a youth pastor and that the time sequence was often confusing to him. The pastor states on a couple of occasions that he "didn't know who he was."

In talking with one of the students about this discussion period from the tape, I tried to help him look at the interaction in the small group. The student who had presented the role recognized he had identified with Mary so fully he could not separate himself from her. He also could not confront the student who was the pastoral counselor with his feelings as he saw himself being inferior to him.

The second session of reality practice begins with a different approach, and the pastor seems to feel more comfortable and is much more understanding. This new attitude apparently developed in the student discussion period.

REALITY PRACTICE DIALOGUE II

Pastor 1: Mary, I get the feeling you sense the pressure of wanting your parents to love you and yet feel their rejection. I feel a whole lot of ambivalence. Do you know what that term means?

Mary 1: Yeah. You feel two ways about it.

Pastor 2: Two equal and opposite feelings, of wanting so badly to accept yourself. "This is the way I am; I'm going to be an adult in this situation. I'm going to handle it." On the other side of the coin you say, "I want my mother and father to care for me and take care of me and love me." Pretty lonely gal, aren't you?

Mary 2: I feel lonely right now. Very much so. I go grabbing around for help and it just doesn't come anywhere. And the help I'm looking for is for somebody to say, "Okay, okay, You're in a tough situation, but I'll stick with you, I'll stick with you." Right now, Ben's out of work, he sits alone in the house.

Pastor 3: That's no good.

Mary 3: You know, he gets all upset about the fact that he isn't bringing home any money. Well, after a while we probably won't know where the next meal is coming from. And then he's worried about the fact that he's not taking care of me and I don't get the proper food and that doesn't help me any, either.

Pastor 4: Nobody is meeting your needs, are they?

Mary 4: Not right now. But it helps a little bit to sit here and talk about it but I still have to go through the whole thing myself.

Pastor 5: That's right. And I get the feeling you'd like me to say okay, I'll go convince your folks it's all right and I can't do that.

Mary 5: No, I don't suppose. Because they went to their minister, you know, they went to church and I guess he's on their side.

Pastor 6: Is that the way it is, sides? In this corner we have Mary, in that corner we have the rest of the world.

Mary 6: I don't know about the rest of the world. The rest of my world.

Pastor 7: Yeah. Wow! That's pretty lonely.

Mary 7: What can we do about it?

Pastor 8: Let's look at some very real things. You need your parents.

Mary 8: Yeah.

Pastor 9: Right. You want them.

Mary 9: Right.

Pastor 10: And yet, right now neither one of them is meeting your need.

Mary 10: Right.

SECOND STUDENT DISCUSSION

After this brief reality practice dialogue, the three students have an extensive discussion together. In this discussion the O.E. is much more direct, yet it is obvious that he is not very sensitive to Mary's feelings. We pick up the discussion:

O. E. 1: You hit her a number of times, pastor. Like she said, "I want to be somebody" and you said, "Can you accept yourself?" You were talking about "What kind of person are you?" "Pretty lonely girl, aren't you?" "Nobody's meeting your needs, are they?" You constantly were throwing it in front of her. Constantly. And all you would get is, "Well, my parents . . ." and then "Ben," "my brother . . ." Never laying herself out on the table in front of you, you know? And I agree, this is probably what happens. But somehow or another we got to keep zeroing to get underneath it.

Role 1: Yeah.

Pastor 1: And the frustrating thing here, I think, is that we're so stinking omnipotent. We want to do the whole job in 25 minutes.

O.E. 2: There were about three times that I was ready to say, let's cut it here, because we're back to the same point.

Pastor 2: I think that's good. That's precisely the way it works, isn't it? This is what I find--I don't know, maybe it's wrong. This whole wall breaks down pretty slowly.

Role 2: And it's hard to keep knocking a person, confronting a person with "How do you feel?" "Where do you hurt on the inside?"

Pastor 3: That's a dangerous question, anyway, because somebody comes to me and says, "Where do you hurt?" or "What do you feel?" and I just maybe start talking about the weather. You know, "I feel like it's a nice day."

Role 3: Well, then, different ways are available to you, to get at that. I think this is what you were doing all along, discussing that basic question.

O.E. 3: Yes. I think you started out with little feeling for that woman. Suddenly you realize you had to backtrack, that you didn't have enough information. So he hit you again and then you started spilling out a lot of things that he needed. So - - -

Pastor 4: I was feeling myself there a couple of times, too. Let's face it. I got frustrated with what was going on because I wasn't meeting you. You were running. Go back to the information bit --

O.E. 4: To some degree that was right, wasn't it? There were places where you couldn't talk about her relationship with her parents until you learned more about that relationship. There were some places you were frustrated because you didn't have any idea of exactly what you were doing with her. She hadn't told you anything.

Pastor 5: When you have a situation like this you need a series of counseling interviews.

O.E. 5: You need a case history too, to know some of the facts.

Pastor 6: The Chaplain in our Clinical Pastoral Education Program last summer always used to tell us that in this kind of session you should sit down and write a verbatim. Get the information stuck in your head, so that you can work with it. I think that's pretty significant. Maybe a real good suggestion.

Role 4: One thing we can learn from this session is, get the information rather well in hand when you're going to play a role.

Pastor 7: I have the feeling that I pulled a curve on you. You had prepared well for the role; I was shocked a couple of times at the amount of information you had.

O.E. 6: Yeah. He was able to shift gears.

Pastor 8: Where I think I pulled a curve is even though you had all this information you hadn't thought about the one thing I was going after and that was, "What do you think of yourself?"

O.E. 7: And yet, isn't that what counseling is about?

Role 5: What?

O.E. 8: What do you think of yourself? That personal aspect--

Role 6: I was beginning to get that feeling--

O.E. 9: You see, otherwise you're talking about externals all the time. "What do your parents think?" "What does Ben think?" But really, the one thing that matters is how she views what her parents think. And how she views what Ben thinks. And that's what we couldn't get at.

OPPORTUNITY FOR SELF AWARENESS

The discussion continues between the students but they fail to help the student presenting the role look more carefully at the important awareness he showed in Role 6 when he said "I was beginning to get that feeling." I believe he experienced the pressure of focusing in the counseling process on the feelings the client had about herself. At an earlier time I had worked with this student on verbatims he had written of two counseling sessions with Mary. However, in working with him I found it very difficult to help him focus on her feelings about herself, her parents, and her situation. But now he experienced it himself and he learned it from another student. He could now go back to his counseling with Mary with some new awareness and goals. Even though a skilled supervisor could find many more areas to improve in both the counseling process and the student discussion, a student was able to teach another student a very crucial lesson in counseling. This emphasizes students are able to learn from each other when the instructor helps them participate in meaningful experiences in a basic training setting.

The student who was the P.C. in the reality dialogue also asks the other two students to help him in his counseling in his ministry in a hospital setting. We pick up the discussion at this place.

Pastor 13: I had an experience the other day with one of my patients. I have problems relating to this fellow. Everybody has. He has a very superficial relationship with everyone. He came into the office, and he plunked himself down. I said, "Well, what are we going to discuss?" "Well," he said, "I don't know. I've only been here a couple of months. You've been doing this for a couple of years. As far as I know appointments are when you ask me questions and I give you answers." And I said, "Okay, as of right now, you're in charge of the appointment. You can talk about anything you want, as long as it's about you." And then I sat back. He sat there for a couple of minutes and then he said, "Well, I don't have anything to talk about." I said, "Okay, we have appointments on Tuesdays and Fridays at 1:00. Here's the door. And when you have something to talk about, come back." And I was shook about this! You know, he left! And I've been uneasy about it ever since.

O.E. 11: Well, I don't know. That holds true. A guest chaplain always made the point that you can't counsel a person that refuses to be counseled. You can't talk with him if he won't talk back. They may not have to talk by words, but in some way they have to respond and give you something to respond to, so . . .

The discussion is discontinued at this time. The students do not give the pastoral counselor the understanding and assistance he is requesting. He has verbalized he sees himself being rather omnipotent (Discussion II, Pastor 2) but the O.E. moves away from this quickly and begins to discuss his own feelings of being uncomfortable during the counseling process. This would have been two wonderful opportunities to help the student develop more awareness and skill as a pastoral counselor.

OBJECTIVES AND EVALUATION

At this time the persons were not able to specify goals or decide exactly how the counselor would proceed. Nor were they able to recognize the great need in this situation for a ministry of reconciliation and help Mary with this process. However, it can be seen that in this experience there was a sharing of insight and feelings that each person was able to make some discoveries about himself and about the counseling process. In O.E. 5 and Pastor 6, the observation was made that it is important to develop case histories and to write verbatims to learn more from the counseling experience.

This experience illustrates one way for students to learn from each other and that this process can be taught in a seminary setting, assisting individuals in developing skill in their helping relationships. The instructor can be most helpful as he is able to meet with each reality practice group every few sessions and the participants are able to learn a great deal more if they will tape and examine carefully their experiences.

This type of reality practice, especially with situations that arise in a student's or pastor's ministry, assists the developing minister in becoming more effective in his helping relationships through carefully evaluated involvement. To help the student establish meaningful goals and to assist both of us in the evaluation process, I have prepared the following objectives:

-to describe the process of pastoral counseling.

-to analyze the relationship between pastoral counseling and other aspects of ministry.

-to describe and illustrate the basic types of pastoral counseling.

-to develop an increasing awareness of his/her total attitude toward persons, including himself.

-to analyze his ability to establish meaningful relationships.

-to identify and illustrate the five different ways to respond to a person's verbal communication.

-to demonstrate a working understanding of personality classifications.

-to demonstrate ability to integrate his theological stance within his helping relationships.

-to prescribe ways to assist all individuals in the Christian community to experience movement toward wholeness.

Each student is expected to write a brief self-evaluation using the course objectives. The following three quotations from student evaluation papers will share some of their thoughts about the reality practice method:

> I believe certain areas of the course might have been discussed more in class rather than spending about one-third of the time in reality practice. Yet if more data had been related, I would not have been able to learn all I did about myself. Counseling is the skill of relating to others, not a systematic computerization of a man to recite data and method. I believe I might have learned more about

> counseling if the course had been conducted in a different way, but I would not have learned anything about being a counselor. This is what I learned.[5]

> I was able in reality practice to demonstrate some skill in using myself in a helping relationship. Frankly, I surprised myself most of all in this area of the course. I believe I have the potential to become a good counselor, and I intend to do my best to develop fully this talent. At certain times during reality practice, I also became aware of my increased ability to recognize my own limitations in helping relationships, and to make proper referrals. I could permit another student to counsel with 'my' parishioner when I recognized he could do a better job.[6]

> We had not been doing reality-practice very long and my counselee made an important observation to me. He said I was tense in the counselor role. I appeared to be trying to do something for him, rather than listening to him. I thought about that for a while and discovered I was so engrossed in counseling techniques (Clinebell calls this a block between the counselor's sensitivity to the counselee's feelings, Basic Types in Pastoral Counseling, p. 63) that I was not showing empathy and understanding to the counselee. I find I am usually relaxed when I talk to people, no matter how formal the occasion, but as a counselor I often fall into the trap of becoming too technique conscious. I am now trying to give more of myself in every response. I believe I am discovering myself as a person-counselor rather than as a technique-counselor.[7]

Through experiences in reality practice, pastors can be ready for working on a counseling team. Many ministers today are aware of the greatness of the task we face in helping persons experience wholeness in all of their significant relationships in life. It is only as we work and share openly and honestly together, giving of ourselves as Christ gave, that we can establish an atmosphere for healing and development.

FOOTNOTES

1. Adopted from Howard J. Clinebell, Jr., Basic Types in Pastoral Counseling, Chapter 2.

2. I was introduced to reality practice by Howard Clinebell in his book Basic Types of Pastoral Counseling, pp. 25-26

3. Ross Snyder, On Becoming Human, pp. 18-19

4. These excerpts are used with the permission of a graduate student in Western Theological Seminary.

5. From a second year M.C.E. student's evaluation paper.

6. From a senior B.D. student's evaluation paper.

7. From a senior B.D. student's evaluation paper.

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CLINICAL ISSUES IN RELIGION AND PSYCHIATRY

- Case Presentations -

by

David F. Busby, M.D. *

The question of what if anything is truly unique and distinctive about Christian personality in general and the Christian counselor and his counseling in particular is one which has intrigued and challenged many people for many years. In my 13 years with C.A.P.S., I have seen us grapple with some phase of this question using as many and varied approaches as there have been presenters and discussants, both formal and informal. By and large, the varied approaches fall into two main groups, namely, those of theory and those of practice. This morning's first paper, while using illustrations drawn from practice, was basically an attempt at theoretical formulation and conceptualizations. It is the assignment of this afternoon's sessions to address the practice aspect.

Preliminarily it should be stated that it is my conviction that there should be and are in truth some distinctives in Christian counseling; accordingly I shall attempt not to define but to delineate, illustrate, and elaborate thereupon by means of two case presentations wherein both patients are present and will participate. I have chosen two--and these particular ones--to represent the two extremes of success and failure. In the one, a boy very sick by all standards and apparently refractory to previous therapy is brought to my care, managed by my particular holistic and eclectic mixture of conventional and specifically Christian techniques, following which he makes a rather rapid and apparently substantial recovery. In the other case (and I feel apologetic for using that term in the patient's presence) a moderately disturbed girl, also insufficiently responding to previous therapy, came to me, received and apparently substantially cooperated with the best individual and group therapy I knew how to give for over two years (employing some Christian approaches), retained her original primary distress, and upon my referral was in turn referred to a local divine healing center where following exorcism she made a prompt apparent recovery.

For a number of reasons, I propose to present the latter case first; but before doing so, I should mention our format which will consist of the following: first, I shall present a sketch of the patient's

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*Dr. David F. Busby is engaged in the private practice of Psychiatry in Niles, Illinois. He is also Associate Professor of Pastoral Psychology and Counseling, Trinity Evangelical Divinity School, Deerfield, Illinois.

background, presenting his problem, how I think I dealt with him (or her), and my analysis and evaluation of his subsequent course (response); secondly, the patient will be asked to describe his own thoughts and feelings throughout the process, focusing particularly on his conscious response to the therapy whether Christian or otherwise, and adding any evaluation he might have thereof; thirdly, after both case presentations are completed, the individuals will briefly join me in inviting questions and/or preliminary discussion from the floor, following which they will leave; and fourthly, we will have an opportunity for further discussion both then and in the session following our coffee break.

It should be noted in passing that while we have conferred briefly recently, I have elected not to know just what they plan to say. Marie--our young lady--sort of warned me that she does not intend to give much if any credit to psychiatry for her outcome, and Steve merely reported he is happy and making straight "A's" in college four months after discharge. However, I am laboring under these impressions: (1) that both are here in good faith and good will; (2) that both join me in desiring your help in inquiring what if any Christian therapy did take place and, if such, what effect it might have had upon their eventual outcomes and why; and (3) that both understand they are both free and urged to be frank, having my deepest appreciation for their contribution in any case. (Any questions from the audience at this point are welcome.)

Case #1 - Marie H.

Marie first came to me as a 23 year old divorcee eight years ago, referred to me by Wheaton College on the complaint that her intense fears of impending and eternal doom and her obsessive thought of sexual blasphemy against the Holy Spirit had reached desperate proportions having not been relieved by either the previous year of (secular) psycho-therapy or by frequent and often emotional trips down the aisle to the altar in conversion attempts. Despite a marked stammering problem plus frequent tears, shakes, and choking spells, she was able to relate the following story. She is the youngest of five children raised in a relatively non-religious home wherein hostile feelings were so frequent and violently expressed that each person kept a lock on his bedroom door. Marie grew up in constant rebellion against her mother and also was extraordinarily repulsed by her father's pale white skin, which repulsion persisted and extended despite her making the connection. She was tom-boyish through high school despising anything feminine both clothing and development. She was shy with persistent inferiority feelings; periodic depressions and shyness in public were punctuated by frequent and vehement temper outbursts.

After high school, she deliberately associated with the "wild" crowd and following graduation she became self-supporting working largely at masculine jobs in factories and living either alone or with an occasional roommate. As her depression increased, she entered secular (Freudian) psychotherapy. She never seemed to overcome her initial dislike and marked distrust, fear, and resistance: her depression and obsessions merely worsened, driving her to more desperate attempts to turn to religion, only to find an increase in the sexualized blasphemous quality. Partly in a desperate attempt to find a solution and partly as a half-conscious desire to retaliate against her parents who were strongly prejudiced against Italian Catholics, she became enamored with and promptly married one, only to become quickly (and predictably) disillusioned with both herself and him, her frigidity in marriage only and his gambling. After 4 1/2 months she left him and in subsequent months was referred to me.

My initial approach was to attempt to reassure her that (1) she should not be surprised that the religious experience didn't cure everything, (2) while a Christian myself, I would not (certainly not initially) concur with such pressure on her religiously, (3) the God I knew tolerated, if not welcomed, doubts and would not likely take personal affront at, and certainly not vindictively, retaliate for her supposedly blasphemous obsessions, (4) the psychiatry I knew indicated that her obsessive thoughts probably represented the "return of the repressed," namely transferred and distorted sexuality and hostility mixed, (5) I proposed that she free-associate and ventilate, being careful to express any and all feelings she might notice toward (against) me; (6) some drugs were offered for occasional temporary relief.

As I expected, after initial resistance, she began to cooperate with this plan even feeling free to use a few four-letter words with me and seemed to have some lessening of the symptom intensity. Then developed an obsession that her habitual smoking and drinking were somehow as heinously sinful as they were irresistible; attended by a surge in depression to near-suicidal proportions, limited only by her fear of hell. These were in no way alleviated by irresistible sexual impulses, each episode being followed by multiplied remorse, disgust, and deeper self-hatred.

Increased drugs, exploring and analyzing childhood traumata, attempted dream interpretation, six sodium amytal sessions, and identifying transference vicissitudes (which was characterized by marked ambivalence) all seemed of little avail. In addition, as is sometimes my custom, I recommended books by Eugenia Price and Clyde Narramore to attempt to improve her concept of herself and her God. On at least two occasions, I prayed with her and for her in my office, at one time of which I put my arm around her shoulder.

Next began the group therapy phase with private visits continuing twice a month concurrently. The initial group was (of necessity) heterogeneous as to age, sex, marital status, socio-economic class, diagnosis, and religion. Again after early resistance, Marie seemed to improve, simultaneously developing more appropriate and realistic interpersonal relationships outside the group as well as inside. In addition there was some amelioration of depression, impulsive sexuality, and smoking and drinking. At times the group talked freely about religious issues, sometimes in a familiar remonstrating fashion, other times more empathically accepting. I remember one particular night Marie's agitation, depression, and guilt about smoking surged into a crisis where she felt compelled to call me from a phone booth asking desperately for relief. I suggested a quiet but definite attempt to accept God's proffered acceptance of her in Christ (if she had not done so) and affirmed what I hoped was the same Gospel but phrased differently from the way I presumed she had heard it under pressure. She did not acknowledge such then but in the next group therapy session related her recent crisis with great enthusiasm, indicating she felt she had made a major break-through to God in the Holy Spirit, though with much fear and some reservations. I tried to strike the happy medium in approving any attempted step toward God while hopefully not seeming to over-evaluate its significance. Two weeks later in my absence from the group, Marie revealed to them a large amount of accumulated resentment she felt toward me and though she knew I learned of such, she never subsequently seemed able or willing to share these negative feelings with and to me. Over the next 12-18 months, Marie's symptoms gradually recurred. Outside (private life) behavior became more delinquent and after several attemps to mutually explore and resolve this with her were unrewarding, I referred her to one of my colleagues, Dr. Searle (a Christian counseling psychologist). She followed up willingly. In the course of the first few visits they explored among other things the concept of demon possession (she and I had talked about it briefly but inconclusively before). Within a matter of weeks, she began going to a certain church in Chicago noted for its healing ministry of the so-called "divine" or "pentecostal" type. Some months later, Dr. Searle and Marie each reported to me independently that after a series of instructional sessions, she had had an exorcism experience with its attendant laying on of hands following which she had an immediate feeling of release and marked subsidence if not total disappearance of most all of her symptoms. She remained elated, being not only convinced of her own certainty of salvation but also aggressively evangelizing, attending church enthusiastically and faithfully, and if she has had any further psychiatric crises except a re-marriage and separation it has not come to my attention.

Case #2 - Stephen J.

Stephen is an 18 year old Baptist minister's son from Miami who was brought to me because he couldn't get rid of the idea that he might be either the Anti-Christ, the false prophet of Rev. 16:13, or one of the two witnesses of Rev. 11:3, despite two years of intermittent psychiatric therapy including hospitalization and subsequent shock treatments.

Stephen is the middle of five children whose mother is highly emotional (had two breakdowns during Stephen's childhood) and whose father is a man of strong convictions and high intelligence. He was always a model child being both a brilliant and diligent student, athletic, popular with his classmates (was president of his class in high school), and seemingly highly spiritual. Except for rather strong feeling against the theory of evolution and dancing, Stephen showed no particular emotional disturbance until the spring of 1967 (age 16). At that time he rather suddenly became withdrawn, confused, and unable to eat or sleep; due to the urgency he was admitted to a state mental hospital where he seemed to recover quickly, being released to out-patient therapy after three weeks. He completed his junior year at the Christian high school and quit therapy. He decided to go to the public high school his senior year but had unexplained difficulty in concentrating and studying. He switched back to the Christian high school where he graduated (June, 1968) though he had continued difficulty making the grade. That summer while on a trip with friends in the Smoky Mountains Stephen became very depressed and had to return home. He jumped impulsively off a bridge into water but swam out denying suicidal intent. Some weeks later, the day Kennedy was assassinated, he slashed both wrists, again denying suicidal desires, was hospitalized and given 12 shock treatments. Following discharge the movie "Green Berets" shook him up severely and he then revealed thoughts that he might be the Anti-Christ. At this point (August, 1968) he was brought to Chicago, placed under my care and attempted to begin a pre-college summer course at Trinity in Deerfield. I placed him on Stelazine (two mg. twice a day) and had just begun office therapy when he suddenly grew worse, was unable to go to classes, and I hospitalized him at the Lutheran General Hospital in Park Ridge on August 16.

On admission Stephen was withdrawn, introspective, ruminative, frequently smiled inappropriately, and ultimately admitted to frequent auditory and occasional visual hallucinations in addition to the persistent delusional obsessions. He displayed so-called "waxen flexibility" and talked and acted quite different from his peer group, not seeming to comprehend their discussions. Psychological testing revealed severe interference of cognitive function including reality-testing, strong obsessions, feelings of hopelessness with suicidal ideas, ideas of reference, and borderline impulse control. He was started on Navane (a newer phenothiazine--10 mg. twice a day) and all personnel were asked to gradually but relentlessly push toward reality-orientation and socialization. On the fourth hospital day he was heard to say "The voices are asking me questions I cannot answer--they come from the spirit world--I am a liar and a hypocrite--I don't believe Dr. Busby believes in Christ as his personal Saviour and Lord." Five minutes later he assured the nurse "I do believe Dr. Busby believes in Christ."

On the fifth day he put his underwear on backwards and jumped over the half-door into the nurse's station twice. Though under closer observation he still managed to hurt himself severely; that afternoon the nurse heard rapidly increasing footsteps in the hall, looked up just in time to see Stephen running past and she heard a loud crash. Stephen had flung himself head-first into the door, his head fitting into a small window frame and knocking the plastic window out (unbroken). He sustained a circular laceration three-fourths of the way around the crown of his head and extending entirely through the scalp. There was no fracture and a subsequent electro-encephalogram was normal. The wound was repaired and the next several days were spent in isolation and in restraints with more intensive observation and one-to-one dialog. The first day he was groggy, incontinent, attempted to remove his bandages, and rubbed the skin off of both of his heels. He also was echolalic--repeating back anything said in parrot-like fashion.

At this point I felt rather discouraged and thought of asking his parents to come and get him. However, on the second day he became quite calm, clear and well-oriented, and his smile seemed much more appropriate. He revealed subsequently that the morning of the incident his thoughts of being Anti-Christ were so compelling that he felt he could only end them by death. He also said he had had the unshakable idea that his roommate had killed a Chicago policeman and that he himself was a second Christ. He then assured us all that he now knew that we had nothing but his very best interest at heart and that he would try hard to cooperate and get well. I placed him back on Stelazine and because he seemed so much better I thought we were possibly "out of the woods"; but it wasn't quite so to be. Some feelings of Anti-Christ recurred and he confided that he suspected the nurses of being sexually interested in him after his injury. The next four weeks (September 1 - October 1) were occupied by frequent discussion, mostly about the Bible, in which I repeatedly had to decide whether to respond to or attempt to evade his dogmatic assertions. Several characteristic issues began to emerge. For one thing, I noticed Stephen would often misquote me and then, if I denied it, say I was lying. Out of this grew the awareness that to Stephen all differences of statements between people proved somebody was lying. He appeared to have little if any concept of sincere misunderstanding, forgetting, differences of opinion (not involving concrete facts), or of changes of mind. We spent hours defining and illustrating these concepts, drawing from scripture, from everyday life, and from our therapeutic relationship-exchanges, identifying and explaining them whenever they occurred. He gradually but substantially changed.

Stephen was suspicious of any Bible other than the King James version, insisting it was the original and the most scholarly and accurate, adding his father would certainly agree with him. I didn't know his father well but I doubted this and said so. Feeling it might be therapeutic to make an issue of it, I called his father long distance with Stephen on the line. Without telling of our controversy, I asked the father to state his opinion about the issue and he responded by expressing an opinion exactly similar to mine. Stephen seemed genuinely shocked, cried briefly, and then he and I explained the situation to father. After hanging up, Stephen smiled and shook my hand in seemingly genuine fashion. Theorizing that Stephen's feeling of rebellion and/or his differences of opinion from his father might be related to his delusions of being Anti-Christ, I began to share this with him and encouraged him to continually express to me directly not only opinion-differences with his father but also differences with me. This he began to do and within two weeks all such delusions apparently permanently ceased. Auditory hallucinations of voices and music still persisted, however, until after two key incidents. The first was in adolescent group therapy where he learned, apparently for the first time in his life, that other people had the experience of hearing a catchy tune and having it stick in their minds and catching themselves humming it repeatedly. He became greatly relieved and reported no more musical hallucinations. The other incident was that on careful scrutiny I noticed he complained of auditory (voice) hallucinations and the nurses reported insomnia on each night before we were scheduled to have a longer visit the next day. On the hunch he might fear questioning and feel inadequate to answer I shared this with him as reassuringly as possible and within two weeks the voice hallucinations disappeared; there was one brief recurrence one month later the night before my seminary class interviewed him.

In September when college began we had his parents come up and we all conferred; we agreed that though Stephen was far from ready for college there did seem to be some real hope. Over the next six weeks (October 1 - November 15) we employed a "total push." Nursing, social service, occupational therapy, and the chaplain staff all assisted me in a unified attempt to interpret and help Stephen incorporate the average normal adolescent image with Christian beliefs and standards. He responded slowly at first with many ups and downs and then around November 1 seemed to "turn a corner" and rapidly improve. On November 15 he was discharged to a half-way house in the vicinity where I visited him two to three times a week.

After some initial regression, Stephen continued to improve; around Christmas, anticipating he might try to return to Trinity at the second semester, he got a job with the grounds crew of the college. He seemed so well that I tapered off the medicine and had him see one of my associates every one to three weeks and myself once a month or so. Stephen was accepted and started school in January and has seemed to get along wonderfully well since, making all "A's" and socializing very satisfactorily. Time does not permit the detailing of numerous instances in which I used Scripture to illustrate or substantiate a point with Stephen or he with me. Prayer also functioned in communicating to him continued acceptance of him and in presumptively evidencing my own faith (not to mention the reassurance I needed and got from God at those and many other times).

In summary, then, I feel that while it is often difficult if not impossible to communicate just what one does in therapy and why, particularly when believing and acting in the framework of the transcendental and eternal, nevertheless these presentations will convey something, I trust, of what I believe to be distinctive elements in truly Christian counseling. I can also hope that as we continue to exchange what we feel and do, He might make it "come alive" that we might truly "provoke one another unto love and good works" (Heb. 10:24), psychotherapeutically as well as personally--truly Caring and truly Sharing.

PEOPLE ARE BEAUTIFUL - I HOPE

(To Dare to Care)

by

Richard Westmaas, Ph.D. *

I want to share with you tonight some of my "adventures in living." I am not, or at least haven't been, a very adventuresome person. Although I enjoy reading about other people's adventures, I am really something of a reserved, play-it-safe type of person, quite inclined to be afraid of risks and dangers. I identify with the hobbits in Tolkien's books - the little people who "love peace and quiet in good tilled earth." Those of you who are familiar with Tolkien's magnificent stories know that a hobbit is the reluctant hero of a fantastically frightening and fatiguing war against the powers of darkness and evil. Those of you who interpret Tolkien's fantasies in the manner I do recognize in our world the same battle that is fought by Frodo and his friends against the dark world of Mordor. At any rate, I identify tonight with Tolkien's opening lines about the hobbit Bilbo Baggins who "had an adventure and found himself doing and saying things altogether unexpected."

I suppose I should begin by telling you about the title of this talk. When we were making plans for this convention, we hoped to secure a speaker who was widely known and full of compassion, who would talk to us about what he had learned about people in the course of his work. We contacted two such well known men but both were unable to come to our convention. As a member of the program committee, I remembered the excitement I felt at last year's convention and was caught up in the excitement of planning for this convention. I hinted that I had some things I would like to share with CAPS members, and my fellow committee members put me on the spot by picking up my hints and asking me to speak. Then the ambivalence began. Vivid eagerness and joyful optimism alternated with paralyzing doubt and shrinking fear and inadequacy. My friends assured me that they would be there to support me and that in our discussion afterwards I could avail myself of all of the support and therapy I needed and they kept reminding me that we really do have something to share. I have been living with this ambivalence for several months now and am glad that the time to resolve it has finally arrived.

Although I knew in a general way what I wanted to say when I agreed to speak to you tonight, it was hard for me to sum this up in a title. Still the programs had to be printed and when Bob Baker and Don Van Ostenberg asked me for a title to put down on the program the words People Are Beautiful - I Hope, came out from somewhere deep inside of me.

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*Dr. Richard Westmaas is Director of the Psychology Department, Pine Rest Christian Hospital, Grand Rapids, Michigan.

I have been working clinically with people for approximately ten years now, and I sometimes feel I know less about people today than when I started. I do feel that I am more effective in helping people now than I was earlier and I am quite sure (most of the time) that working intensively with other persons has helped me to grow a great deal as a person myself. Tonight I will share with you something about that growth process, something of the striving, the hopes, the visions, and the doubts, and the fears that arise in me as I work with people. It occurs to me that as I talk with you and share my feelings, my free associations, my concerns, and worries, and my aspirations, I am really placing myself in the position of your patient. Like other patients, I have the problem of trusting you, and I worry about your acceptance of me when you really get to know me. I guess I am most concerned that I can make myself understood to you and that you will hear me. I hope too that if I do reach out to you and you do understand and accept me, that your acceptance and reaching out to me will be enriching to you, as therapists, as it is to me, the patient.

Now that I am ready to start talking to you, I hardly know where to begin. I suppose the first symptoms of the problems I want to discuss with you occurred early in my life - but that is a purely intellectual conjecture. One of the first emotional threads I can pick up is related to my clinical experiences in graduate school as both a producer and consumer of psychotherapy. I can remember intellectualizing about people and about myself during those graduate school days. I can also remember some of the feelings that the intellectualizing defended against - loneliness, insecurity, angry cheated feelings, a need for acceptance, feelings of inferiority, striving hard to keep up, and feeling all the while that I was a boy in a grown man's world.

I looked over the therapy notes of my first client the other day and I was impressed with how frightened I was of her and how distant I remained from her most of the time. I also remember another of my early clients, a Negro girl with whom I worked while I was at the Counseling Center at Michigan State University. I remember one session in particular when she had received some money from home and was expressing how tremendously guilty she felt because she was "partying so much," as she put it, while at school, and not living up to what her parents were expecting of her. She told me how many of her girl friends were trapped in marriages with boys because of pregnancies already in Junior High School, how her brother had failed to make it, and how her family was counting on her and she was letting them down. During a pause, I asked her what came to her mind and she said she was thinking about the 121st Psalm. I asked her to repeat the words and she said, "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth." She began to cry with deep and painful sobs. I'm afraid I let her down, for I did not know how to respond to her tears. I remember feeling somewhat guilty and wondered if I was sadistic because somehow or another I felt that it was good to see the tears, even if I was unable to free myself to respond at the time.

My own therapist at the time was not so afraid of getting close to people, for very early in our therapy, as I was letting him know that I was strong enough to do without him if he rejected me, he was able to cut through my defenses to the lonely, frightened little boy underneath. I do not remember what he said to me but I know that it must have been kind, and I could not resist his love. I soon found myself crying tears I did not know I had, and to my surprise he moved toward me and held my hand and I did not have to be ashamed for being a lonely and needy person.

These experiences and others like them helped to free me to be aware of my own neediness and to see through the defenses of others to their lonely, needy hearts. As I became more aware that I could be loved and cared about as a person, I began to see that others around me wanted to love me and that I had been pushing them away. I also became aware that others were pushing me away, and as I became more and more able to give myself to my clients, I saw them running from the very thing they were so hungry for.

I have done a good deal of thinking about this fear of love and closeness. I suppose that all of us have been hurt enough by people to make us wary of putting our hearts on our sleeves. I think too that our pride is one of the biggest obstacles which keeps us from admitting our needs for each other and accepting the joy of each other's love. It seems as if there is a peculiar perversion in each of us. As one of my friends once said, we would rather not accept the love that is offered and complain about how nobody cares, than to accept the love and to live in response to it. I suspect too that this is a part of the nature of man in his response to God as well as to other persons. At any rate my barriers to love have been broken through repeatedly and still I find myself quite often denying my needs for others and for God, returning again and again to my lonely fortress and trying to make it by myself.

The experiences in graduate school which brought an emotional awakening to my own and other people's needs also brought with it a new set of concerns which was at first something very vague and whose power was only dimly felt. I can only describe it as a vague awareness that someday I might be called upon to be a martyr! That somehow (and the setting of this varied) I might be asked at a crucial time to stand against, or lead others against, powers of evil and that this would cost me something very dear to me. I am tempted here to defend myself and let you know that I recognize the elements of pathology in this kind of fantasy, but let me go on. This fantasy, as I have said, carried with it a great deal of emotional power, and although the content varied, the theme of costly battle was constant, and my response was constant too; a wave of feeling of fear and sadness, yet determination and satisfaction; of reluctance mixed with eagerness; a picture of myself as woefully small and insignificant and yet somehow terribly important. I remember sharing these things with my wife, and although she did not understand them either, I appreciated her acceptance of me, and her willingness to listen helped me to evaluate what was going on and to assess the possibility that these were crazy thoughts and that I was going nuts!

A related version of the same set of fears was that if I allowed myself too much love and accepted the joyful world that I began to experience - if I, in short, became too good a person, that I would be attracting too much attention from the devil and that he would make me pay for my insolence. I somehow sensed that good men are hated, and that the devil is highly displeased when a person begins to walk in the light and shed light upon the world about him.

I received some help in my reading of the Bible at this time, but especially in re-reading some of C. S. Lewis' novels. I recall how much it moved me when I read of how Ransom, the hero of the novel Paralandra, discovered that it was up to him and him alone to do battle with the personification of evil in Weston, the former scientist, who had become a devil. That still small voice that said to Ransom "It's up to you and no one else" made sense to me and helped me to make some sense out of the experiences I was having. I recognize now that those fears of martyrdom were a turning point in beginning to accept responsibility and to appreciate the "cost of discipleship." I still find it easy to look to the next guy (or to God) to handle the problems which I see around me and in front of me, but to a growing extent I think I am able to respond now more than before to the existential demands of the situations in which I find myself.

I hope you are still with me. What I am trying to say, I guess, is that a fear which before took the form of a fantasy that I might have to sacrifice myself in some unusual way for the cause of love, of truth - for Christ if you will, has now come down to the more commonplace problem of meeting the demands for responsible and decisive action in the situations of my everyday life. Keith Miller described the same resolution, I think, when he discovered that to go to the far corners of the earth does not necessarily mean leaving your present situation for a far off place. This place here tonight may be a far off corner of the world from God's perspective, and it is egocentric to think that a far off corner of the world is a long way from where I live.

The related fear of setting myself up as a fat target for the devil is psychologically, I suspect, my own primitive conscience and self-hatred at work. At another level it reflects the lack of a really firm trust that I am indeed safe if I am in the hands of God.

I got bogged down as I was writing this talk at this point, partly because my writing was interrupted by an interval of about a week, and in that interval increasing doubts and anxiety about what I am doing here tonight began to creep in. But then I turned once again to the scripture, and the Saturday night before Easter I read a good part of the gospel of Matthew. This book contains some pretty concrete, hard hitting stuff which talks about a very real Christ who is very much involved with and concerned about very real people and their hurts and their diseases. I reflected too that Christ, as he allowed himself to be taken into custody, when he could have called on legions of angels to rescue him, was really pulling something of a trick on the opposition: that he knew that through this sacrifice the devil, who would savor so much his apparent defeat, would himself be defeated. And then I went on to read of how, when Christ hung on the cross, he cried in a loud voice, "My God, my God, why has thou forsaken me?" And that didn't sound like a put up job at all!

A little later I went on to read my old friend C. S. Lewis, and found in his sermon, The Weight of Glory, a great deal of nourishment for my faint heart and reinforcement of the vision of people that had begun to grow dim.

In working with people, especially in group therapy, I am again and again struck by their loneliness and neediness, the hunger for love which exists just below the surface. George Bach (1968) has called this the "hidden hunger" which he has encountered in marathon group therapy. Although this loneliness and longing for reunion has its own specific history in the life of each individual, I have felt that it goes beyond the normal or neurotic deprivations which each of us experience and that it relates somehow to the nature of man and to his estrangement from others and from God in a broken world. C. S. Lewis describes what I think is the same need in the context of describing the Christian's desire to be noticed by, or recognized by, or even more-approved by, God. We are faced with a choice between "Well done, thou good and faithful servant" or "Depart from me, I never knew you." Lewis goes on, "In some sense, as dark to the intellect as it is unendurable to the feelings, we can be both banished from the presence of Him who is present everywhere and erased from the knowledge of Him who knows all. We can be left utterly and absolutely outside - repelled, exiled, estranged, finally and unspeakably ignored. On the other hand, we can be called in, welcomed, received, acknowledged. We walk every day on the razor edge between these two incredible possibilities. Apparently, then, our life long nostalgia, our longing to be reunited with something in the universe from which we now feel cut off, to be on the inside of some door which we have always seen from the outside, is no mere neurotic fancy but the truest index of our real situation, and to be at last summoned inside would be both glory and honor beyond all our merits and also the healing of that old ache."

I alluded a moment ago to marathon group therapy. Perhaps I should take a few moments to talk about marathon groups, for it has been my experiences with such groups which have, more than anything else, contributed to my present vision of people, their hangups and their cures. I was first introduced to marathon group therapy about three years ago, when I attended a conference led by Dr. George Bach, a psychologist and well known group therapist from California. He and Dr. Fred Stoller had been dissatisfied with the effectiveness of conventional group therapy in which it often takes most of the session to break down the resistances, which are then built up again during the time preceding the next session. The idea of the marathon group is to continue group therapy for from 15-20 hours or more continuously. In such a session the usual social masks through which we relate to one another are eventually cast aside and the more authentic feelings which we usually keep hidden emerge in the intensive encounters between the group participants. I well remember the first marathon group that I was in with Bob Baker about two and a half years ago. It was with a group of 4 married couples who had been in group therapy with us for some time, and in each case one of the spouses had been a patient at our hospital.

The anxiety about that experience as we began that marathon was intense for both patients and therapists. I remember saying that as therapists we had more to lose than the patients from an encounter which would expose the person behind the mask, for although the patients are expected to unmask themselves by the nature of their role, the therapist is not expected to do so in conventional group therapy.

The first several hours of the marathon were relatively unproductive. (We noticed this especially in listening to the tape afterwards.) This has been fairly typical of our own and other people's experience with marathon groups. We began at 4:00 in the afternoon and around 10:00 or 11:00 at night there was some emotionally meaningful encountering between one of the couples. After hearing his wife reveal her loneliness and fear of people, he came across the room to her and put his arms around her and said, "I'm sorry." She was not at that point ready to accept this show of concern from him and it became obvious later that there was still much more material to be worked through. About 2:00 in the morning I recall one of the girls in the group, (I should say women, but she was quite immature), was the focus of the group's attention. She was an inveterate game player and frequently expressed her dependency and immaturity by saying, "What shall I do?" Dr. Baker's response was direct and to the point, "See a psychiatrist." She was a girl who had been ignored and rejected much, and as an illegitimate child had never known her father, and learned of his identity only after he died. Like many other people she displayed an overt search for love and acceptance and yet when the group was ready to give this to her, she walled herself in and pushed us away. At 2:00 in the morning the group had solidified to a considerable extent and many of us were trying to reach her and to encourage her to reach out to us. One of the group members kept saying in a whisper, "Come on Carol, come on: come on Carol, come on." (It's quite amazing how creative people can be in marathon situations in resolving the put-offs of the group members.) Carol was unable to withstand this kind of love and finally screamed at him, "Jim, will you please shut up." She then began to cry and her wall (temporarily) came down.

A few hours later in that session, another couple was being worked with very intensively and the husband could not understand why his wife did not go to him when she needed help. It was quite obvious to the other group members that his angry, pouting behavior when confronted with any criticism, would make it impossible for his wife to go to him with any problems in which he was personally involved. By this time I had lost my respect for his pouting mechanisms which were so clearly a put-off to protect the selfish little world which he had created. I remember needling him and mocking him about his pouting, inquiring where he had learned this and how many other victims he had threatened into submission with it. Slowly, slowly it began to sink in on him what he had done to his wife. He began to catch a glimpse of his role in his wife's repeated episodes of depression and withdrawal and perhaps even to see how he had driven her to seek a meaningful relationship with the therapist of whom he was so jealous. Reluctantly, he began to abandon his guilt-inducing pouting, and in a voice made soft with tears, said, "I'm sorry." The relief and joy of the group, as these occurrences multiplied with a contagion of honest sharing, was a memorable experience. As the light of dawn began to illuminate the courtyard and smiling and tear-stained faces looked on one another as new creatures, freed from shame and guilt, we all experienced something of the glory for which we all are made.

The fleeting quality of innocence and naive joy of such experiences is, however, easily translated into the more usual selfish stuff of which men are made. I remember toward the end of that marathon reflecting on the great strides that had been made toward understanding, acceptance, and love between each of the couples, and I began to think of *myself*. My thinking took the line that, "Here I have been helping these people and have given of myself and have helped them to see the possibilities of love and communion, and now they are happy - so happy, in fact, that they don't need me any more. In fact they probably don't even care for *me*!" Although normally I would keep such thoughts to myself, we had learned in marathon to speak what was on our mind, and so I said what I have told you, aloud. One of the fellows, in fact the very fellow whom I had needled and mocked so unmercifully earlier, said to me, "Rich, *I* care." Before I knew what happened, I shouted at him, "No, don't say that!" And then I burst into tears. I had been all prepared to go home and play the self-righteous martyr and here he had to spoil my game. I was very grateful immediately afterward, and I wish I could say that I learned a lesson then that I have never forgotten, but I am afraid that I still am inclined to construct my own self-righteous pedestal and wonder why I am so lonely and unloved.

C. S. Lewis has some help for me on this point also. At the conclusion of the sermon, *The Weight of Glory*, he asked the question of what practical use there is in his speculations about the glory toward which we humans are tending. He says, "I can think of at least one such use. It may be possible for each to think too much of his own potential glory hereafter; it is hardly possible for him to think too often or too deeply about that of his neighbor. The load, or weight, or burden of my neighbor's glory should be laid daily on my back, a load so heavy that only humility can carry it, and the backs of the proud will be broken. It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare. All day long we are in some degree helping each other to one or other of these destinations. It is in the light of these overwhelming possibilities, it is with the awe and the circumspection proper to them, that we should conduct all of our dealings with one another, all friendships, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. . . . This does not mean that we are to be perpetually solemn. We must play. But our merriment must be of that kind (and it is in fact the merriest kind) which exists between people who have from the outset taken each other seriously - no flippancy, no superiority, no presumption."

What can I say then about people? I know that people can be really mean and ugly, filled with pride, cruelty, deception, and self-indulgence. I know of many with whom I am now working who feel so keenly the transgressions of others against them and yet cannot see their transgressions against others. I know of this common tendency which I see so blatantly in myself to transform the beautiful by clutching after it, into something petty and ugly. I know the disappointment and the hurt and the anger of caring about teenagers whose hate and self-destructive tendencies spill over into acting out which seems to make a lie out of the relationship. I know too of parents who are sacrificing teenagers on the altar of their own pride and self-righteousness. I know something about the ugliness of family quarrels, of racial hate, of ruthless business competition. And I understand, if only dimly, the tragedy of the hate expressed in riots, and the ravages of war and political oppression, and the pain and helplessness of disease and starvation.

I am only one person, together we are strong. I frequently have doubts about the vision that I have that people are, and can be, beautiful. I sometimes have paralyzing doubts about the validity of my beliefs and the effectiveness of my work. Yet a few weeks ago, when I saw the radiant face of a girl talking with her friends after a group session in which her hate and guilt and pride came tumbling down, I knew that there is something powerfully right about what I feel and do.

In closing, I would like to share a vision with you which lingers in the back of my mind and occasionally becomes crystal clear. I think of the people that I have known whose lonely, hell-filled worlds have been penetrated by the alive and active word of love, and I can see others as yet unreached - all of the Jims, the Carols, the Bruces, and Roberts, the Judys, and Marys of all the world - and I can feel their hell. The picture once came to my mind of Christ among the crowd, and he was busy and bothered and pushed at and pulled by all the needy people making demands upon him. He looked tired in my vision, and worn with care. I looked at the people, and I saw them with his eyes, and I saw that he cared about them, that he had come here to seek and to save them, that he understood their hurts, and did not want them to be in pain. I understood that this is my Father's world, and pain and hell do not belong in it. It is His creation, and it is good, for he has told us. In my heart I said, "I want to help you Jesus."

Sometimes I find myself getting lonesome for Jesus. Perhaps this is why we are given the "Comforter." Bonhoeffer, Smedes, St. Paul and others have said that if we wish to be close to Jesus we must follow him. This means suffering, but also joy. Occasionally I allow myself to be swept along with the craziest, way out kind of optimism, I think in new ways of the difficulty of making the adjustment from the mountain top group experiences of joy and intimacy to the more impersonal, cautious, and painful "realities" of everyday life and then I sometimes dare to ask, "Why should we always assume that these joyful experiences are the isolated oddities of life? What if this joy is what Life is all about and the other so much nonsense? Is it perhaps our job not to be conformed to a world of pain and pessimism, but to turn the world upside down so that it is right side up once more?"

There is a lot of work to do!

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DEVOTIONAL ADDRESS - II Cor. 6:11-13

by

the Rev. William R. Lenters *

Constipation is the "anti-byword" of a convention that deals with sharing and caring. That happens, however, to be the word for today. After hearing, or I should say, after being involved in Rich Westmaas' presentation of himself last night I am sure that I would feel more comfortable talking with you about the sex life of turtles or some such irrelevancy. That is a hard act to follow - Rich's presentation that is. Besides none of us are really concerned about the sex life of a turtle at this precise moment. If I can gauge the feeling of the moment it is more like a mild case of euphoria that is capturing us now. We feel happy. We feel satisfied. We feel in love with each other. However, this too will pass.

Unfortunately for some it has already passed. For some, what happened last night was a put-on. Others were put out. Some were caught up in a phony kind of emotionalism. Most of us were just a bit constipated emotionally. I was. How many more are up tight about letting go?

We need a word from the Lord. Surprisingly there is a word from the Lord on the subject of constipation. I guess this is the mystery of God. He keeps surprising you. He really does deal with my life and what counts in my life.

He gives us the word through Old Faithful: Paul. Paul is involved with the Corinthian church and their newness through Jesus Christ. He is so involved that he actually does share his whole self with them. He opens wide his heart to them. He says, "We have not closed our hearts to you; it is you who have closed your hearts to us. I speak now as though you were my children: show us the same feelings that we have for you. Open wide your hearts." King James is more colorful in its presentation of this text: "Ye are not straightened in us; ye are straightened in your own bowels." In other words Paul was complaining because the Corinthian church was up tight in their own bowels: they just could not bear to share or care to share what they felt about Paul.

I wonder if this malady has affected us. As I have said, it has me. This convention is important to me not only because of what I can learn but also because there are people here whom I love and people I am learning to love. Last night was a perfect opportunity to share that love. I think I blew it. I regret that. But there is still _today_. I want to make the most of it.

*The Rev. William R. Lenters is pastor of the Maple Heights (Ohio) Christian Reformed Church.

I'm going to need courage for that. I'll need some sort of springboard or launching pad to bring me out of myself. Christ is the One who pulls it off. I mean he is the launching pad and the launcher. Because if any man is in Christ he is a new person. Well then, I do not have to be afraid of what people will say or think if I do come from behind my horn-rimmed glasses and be myself. Because of Christ I am a new man. I can be loose. I can be free. I can be me.

So be it, my Friend.

Prayer:

Sometimes, Lord, we get very lonely for you. Sometimes we just can't talk to anyone without trying to impress somebody. Free us, Jesus, to be the new man that you made us to be. Loosen up our constipated selves so that we can share ourselves without fear of being hurt. It is great to know that you are with us, Jesus. Please stay.

Amen.

NOTES ON THE PROCESS OF A PSYCHODRAMA

by

Frank Kaemingk, S.T.M. *

Psychodrama begins with the group. After a group is warmed-up a theme develops for the particular group at a given moment. This includes the director's warm-up to himself and to the group. Unless the group is warmed-up to the director they will not trust him and hence not be able to work meaningfully on a situation.

The protagonist, main character, arises out of the group. The more spontaneously and supportively this happens the more likely the group will help the protagonist. In small groups (under 30) voting either verbally or nonverbally helps determine the commitment of the group. With larger groups the director takes a more active, authoritative role in choosing the protagonist when more than one volunteer.

Psychodrama always begins with the periphery and moves towards the center or heart of the situation (problem). "What do you want to work on right now?" "What happened to you that reminds you of your present feeling?"

Action: Begin action soon. "Rather than tell us, show us." Let the protagonist choose the auxiliaries (helpers) whenever possible. Set the scene. "What was the situation? Who was there?" (When action begins have everything be present tense.) "How are you feeling right now?" Role reversal helps the auxiliary get into role. It also helps clarify the central message of a scene.

Director: The director helps recreate the scene so the protagonist can present the "meat" of the interaction. He listens for cues for new scenes. Cues can be stored or put into action immediately. For example, when the protagonist says, "This is just like it is with mother," a valuable cue has been given. If protagonist is ready to bring in mother immediately, this is the way to go.

Set the scene again. "Where are we? What time is it? What's out that window?",etc. Such concrete matters help the protagonist feel into the action. Again, reverse roles helping auxiliary know who she is as mother.

The task of the auxiliary is to play protagonist's mother as protagonist perceives her. Auxiliary can pick up relevant cues and play them back. Example: Protagonist, "Mother, you're all wrapped up in yourself." Auxiliary mother could say "Oh dear, look what you're doing

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*The Rev. Frank Kaemingk is chaplain at Bethesda Hospital, Denver, Colorado.

to me, etc." Role reversal is especially effective when protagonist asks a question. Example: Protagonist, "Why can't you just listen to me and understand me?" Switch and let protagonist, now mother, respond to her own question. Remember, it is the protagonist who is working on relationship to mother. What mother is really like is less important than the way protagonist experiences her in the interaction.

The double supports the protagonist and helps her crystalize her identity and feeling. He becomes the protagonist. Uses the first person "I." He speaks as the protagonist, not to the protagonist. If double is off base protagonist should correct him. "No, that's not how I feel, etc." By stopping action and having protagonist talk to double helps clarify the protagonist's feelings and helps the double get into role.

Psychodrama enacts in space and time the inner world of the protagonist. So the director will look for cues that suggest appropriate techniques. Protagonist says, "I'm frustrated. I want to be close to her but she seems far away. There seems to be a wall between us." Set up a wall. Protagonist could give other cues. "I feel all tied up" or "I'm boxed in" or "I'm being pulled in two directions." Any of these could be enacted literally. The actual, physical experience of being pulled in two directions will accentuate and crystalize the feeling and mobilize the protagonist to try out an action, choice or behavior.

The way a psychodrama develops is up to the protagonist. It is her world. The director or group may want her to do a certain thing. Encouragement and support is okay but the final decision belongs to the protagonist.

After the heart of a given psychodrama is reached the protagonist must be given an opportunity to do anything she wishes. She may want to test out some other feelings or behavior. Have her talk to herself in an empty chair or whatever seems to fit.

When the protagonist is finished the group must share. Persons from the audience should identify where they are with themselves: Share similar feelings, events and problems. This gives the audience an opportunity to express themselves and firm up their reaction and experience. This feedback helps the protagonist come back to the group which she left (but didn't leave) when she went to the stage. Without such sharing back the protagonist would be exposed unfairly.

There should also be a question-answering period. "Why didn't you do this, etc?" At the very end the auxiliaries and the audience should be thanked. The protagonist is given the last word and thanked also for sharing with and helping the whole group.

There will usually follow interaction with the protagonist and so the psychodrama continues even when it is over. The protagonist will remember the action on the stage and the feelings along with the action and will continue to put together action-insights for months following. Frequently this integrating will suggest other psychodramas so ideally opportunity for another, and another would be provided.

Those in the audience who watched, even though seemingly passively, can continue to experience the drama. Having seen in action as well as heard the protagonist makes memory much more vivid. In an on going group other protagonists emerge ready for their own psychodrama. In a milieu setting such as we have at Bethesda Hospital in Denver we often anticipate who will emerge as protagonist of a session because of their reaction in psychodrama the week before. They may spend the previous week warming-up and anticipating their own psychodrama.

The intensity and depth of a psychodrama depends on many things. It has to do with the skill and comfort of the director. It has to do with the structure and strength of a group. An anxious group will distract, walk out and so harm the protagonist by not supporting.

The director must be sure that he is helping the protagonist and not meeting his own needs by having the protagonist do for him what he cannot do for himself. Therefore, a director must be a skilled auxiliary, double and also have several experiences being the protagonist himself. There is no way to know what the protagonist is going through other than by having been there himself. The director must not expect the protagonist to do what he would not be willing to do himself!

SOCIOMETRY - SOCIODRAMA - PSYCHODRAMA

Definitions and Descriptions
of Important Terms used.
Compiled from the literature
from workshops and notes
by Frank Kaemingk

1. PSYCHODRAMA

Psychodrama is a form of therapy or training in which the participants enact, or re-enact, situations that are of emotional significance to them. (Psyche = mind or soul. Dram = to do or to act.)

2. PROTAGONIST

Protagonist is a term applied in psychodrama to the main actor who tries to dramatize or act out his history, his problems, his personality, his psyche, his relationships. (Proto = first.)

3. DIRECTOR

The director, in the early stages of the psychodrama, selects from the material presented, a scene which can be readily enacted. He is constantly on the lookout for clues to the protagonist's feelings, and guides the action into additional scenes that he feels may help the protagonist by giving him either catharsis or action-insight into his own feelings, or both.

4. AUXILIARY EGO

The auxiliary egos are the characters with whom the protagonist interacts. They represent those facets of people in the protagonist's environment which directly impinge on the protagonist. Auxiliaries are seen by the director and audience through the eyes of the protagonist himself. (Auxiliary = second, secondary) ("Alter-ego" means significant others in a person's history and is not a part of psychodrama terminology.)

5. DOUBLE

The double is an auxiliary ego who acts as an extension of the protagonist. The double is to be the protagonist. The primary tasks of the double are (1) support the protagonist, and (2) help establish the identity of the protagonist. The double helps the protagonist to understand himself by emoting, exaggerating, questioning "self," belittling, doubting, saying the opposite or repeating for emphasis the words and feelings of the protagonist.

6. CREATIVITY

Creativity is an appropriate response to a present (new) situation or a new response to an old situation. Creativity is essential to self-worth. "When I am creative, I count."

7. SPONTANEITY

Spontaneity is the catalyzer of creativity. Spontaneity is unconservable energy. It is the ability to act freely, openly in one's environment -- "here and now."

8. WARM-UP

Warm-up is the operational manifestation of spontaneity. Warming up and spontaneity have a circular effect (one reinforces the other.)

9. CULTURAL CONSERVE

The finished product of the creative process is the cultural conserve. It is anything that preserves the values of a particular culture. It may be a material object such as a book, film, building, composition, or a set pattern of behavior such as a religious ceremony, a fraternity initiation.

10. SOCIODRAMA

Sociodrama is concerned with collective problems. The actors assume general roles experienced in a collective manner. The director in sociodrama focuses on the problems and health of the group.

11. SOCIOMETRY

Sociometry is the science for the measurement of interpersonal relationships. It denotes the art of measuring the social forces acting within a group of people.

12. SOCIOGRAM

A sociogram is an instrument which maps the interpersonal relationships in a group. It shows the patterns of individual relationships -- the emotional attraction and rejection within a group.

13. SOCIAL ATOM

The smallest living social unit a person has that makes his interaction complete is called a person's social atom. The social atom includes the minimum number of specific persons an individual needs to get along.

14. ROLE, ROLE PLAYING

Role is defined almost synonymously with role playing as "the characteristic function and contribution of an individual in a group, as well as the expected behavior and position defined by the group for the individual." The major roles are (1) father, (2) mother, (3) lover (sweetheart, spouse), (4) child, (5) policeman-judge.

15. ROLE TRAINING

The roles that a person plays and must play are attempts at self-realization, but are often frustrated. Conflicts may arise between the self (a person's desired roles) and society's expectation (the roles a person has to take in society). A half-learned or poorly learned role may cause anxiety. Role training is used in psychodrama to teach a person how to act more effectively in situations with which they have difficulty.

16. TELE (Tēel - lāy)

"Tele" is a Greek prefix meaning far-off or distant. It implies communication at a distance (e.g. telephone, telepathy). Tele is the feeling for the *real* attributes of another person. Usually described as *reciprocity*, *co-action*. It is the basic bond that lies at the root of all two-way communication. It is a bond of perception, effect, and love relationship.

17. CATHARSIS

Catharsis is "getting feelings out." Catharsis in psychodrama is a force which creates a healing effect on the actors, probably by relieving tensions and anxieties, and giving the actors a better understanding of themselves; hence, they learn to exercise better control and attain deeper fulfillment.

Catharsis of Integration: Catharsis = "getting feelings out." Integration = "extend one's skills."

18. SURPLUS REALITY

There is no unreality in psychodrama. Even hallucinations and delusions are real to the perceiver. Surplus reality is used in psychodrama to help persons find a reality that "fits their speed." The techniques used are projecting into the future, talking to self in the empty chair, talking to the dead, etc.

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Training Workshop
in
Sociometry, Sociodrama, and Psychodrama

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PEOPLE CAN GROW -- I KNOW

by

Thomas C. Jackson, B.D. *

For the better part of two days now, this Convention has been discussing the tremendous possibilities for the personal growth of individuals, and the untapped resources for loving and sharing which people possess.

A single look at our society and world reveals how deplorably we are split up into fragmentary and conflicting personalities and groups. Often, we hear that this is a crazy world, and in the literal meaning of that word it is true, for "crazy" comes from the French word ÉCRASÉ, which means "broken" and "shattered." Human life seems caught between two contending currents -- on the one side, the unifying forces that create proximity; on the other, the disrupting forces that prevent community. Reflectively, one is moved to inquire: is there any greater tragedy in life than to have proximity without community???

This year's theme: "Caring and Sharing . . . ." is a bold one. To attempt to speak to the concerns of this Convention from within a pastoral setting presents all the difficulties and hardships of trying to understand what is the Church today . . . .what means "the Body of Christ" today . . . .to explain its current condition . . . . and, to try to prognosticate its future. The broad outline of this paper will be one which attempts to define a problem and its importance, a method and its characteristics, an actual study, and some summary and conclusions. The intent will be to contribute a small sense of direction and of channeling for the hopes and the visions which have arisen already here yesterday and today.

A PROBLEM AND ITS IMPORTANCE

One of the most delightful little cartoon books of 1968 was one given over to criticism through humor of the institution called "the Church." With an introduction by Art Linkletter, the book is entitled: "EVERY HEAD BOWED . . . ." (Farrer and Bock: Word Books, Waco, Texas, 1968). The authors' lines in the preface are worth noting:

> ". . . .the tragedy is NOT that every head is not bowed, but that every heart is not bowed. It has been said that the truest way to present tragedy is through humor. . . .if anyone reads this little book and only smiles. . . .they will have missed the point. . . .we hope. . . .that God will become worshipped in a new way. . . ."

*The Rev. Thomas C. Jackson is pastor of the First United Presbyterian Church, Salt Lake City, Utah.

The cartoons point to reality for too many church members in America today. For them, sadly, "happiness is getting to church early enough to get a back seat," and, "happiness is going to prayer meeting on a night when there is really nothing good on TV anyway," and "happiness is having the Annual Conference on the outskirts of Las Vegas."

The point seems to be that, in the very setting where PEOPLE OUGHT TO BE BEAUTIFUL. . . .WHERE PEOPLE OUGHT TO GROW. . . .AND, WHERE THERE OUGHT TO BE BOTH THE DIMENSIONS OF PROXIMITY AND COMMUNITY. . . a growing multitude of individuals are empty and frustrated. It would appear that whatever is the Kingdom of God, here in our experience, it exists within the framework of relatedness. But, a growing number of people are saying that relatedness is not possible within the present attitudes of the Community of Believers called the Church. Some would say that the endless round of programs are meaningless, offer few possibilities for emotional, spiritual, and intellectual growth, and actually discourage rather than encourage a loving and sharing environment.

If the problem is one of relatedness and relevance in the modern "Body of Christ," then the deep feelings of doubt and the deep awareness of alienation felt by an ever-increasing number of Americans are a very serious revelation. It seems clear that unless persons find relevance and relatedness in their churches, they may leave them to those more easily satisfied. And, such an abdication would be disastrous to churches in America, and to American religion.

In general, sociologists agree that faith provides at least two basic and important functions for believers:

1. Understanding things that cannot be explained by more ordinary means, and

2. A sense of belonging that helps answer the crucial question: "WHO AM I?"

In moments of particular stress (i.e. self-doubt, serious illness, and death), religious faith combines frequently these functions to sustain the will to persevere, if not entirely to survive.

Therefore, it would seem that serious trouble is present - both within individual selves and in the society - if the important and fundamental functions of faith cannot be found in Church by an increasing percentage of the population. The 1968 Gallup Poll on Church Attendance reflected the current ten year regression in the figure of Americans paying close attention to their churches. But, the Poll reflected, especially, the growing disaffection on the part of young people. It seemed clear that Americans in their twenties were finding other things to do with their time, their abilities, and their money. The spiritual crisis has been highlighted further by the recent Ladies Home Journal Survey, entitled: "A THOUSAND WOMEN SAY YOU CANNOT FIND GOD IN CHURCH ANYMORE." Perhaps, for too many persons, it is because the institutional Church has ceased to be a laboratory for building relationships, for training individuals, and for offering growth experiences, that many laymen and clergy today are calling urgently for a revival of the small group structure as one of the church's basic components. . . .that these are saying that fellowship, not isolation, is one of the "keys to the Kingdom". . . . that these are testifying that the possibilities are infinite and exciting wherever (as Christ said) "two or three are gathered together in My Name." (St. Matthew 18:20). Perhaps, increased sensitivity to the realization that, in this modern world, a man is his "brother's keeper," leads one to appreciate the depth of meaning in St. Paul's words: "IF ONE MEMBER SUFFERS, ALL SUFFER TOGETHER; IF ONE MEMBER IS HONORED, ALL REJOICE TOGETHER." (I Corinthians 12:26).

A METHOD AND ITS CHARACTERISTICS

The small group process is not a new means of assisting people to grow. Throughout time, those who were distressed of spirit were comforted by Christ, by Confucius, and by other teachers, through group instruction. The method became not only a means of assisting distressed individuals, but also an exciting way of life. Students of Protestant Christian history in America are familiar with the spread of major denominations through small group meetings in homes. The most effective groups were those which did not serve to perpetuate themselves, but which offered to persons new life, and then sent them back into the main stream of the secular community, and into the Community of Believers which became the Church in society. It seems now that we are having to re-learn an old lesson. . . .that dialogue, not monologue, holds the key to effective ministry to persons.

Lucile Vaughan Payne has written a definition of what is the group experience in her article entitled: "Stranger, Take My Hand." (Old Oregon magazine, Jan-Feb, 1969, p. 15):

> ". . . .to help people learn by experience how to relate more easily and happily to other people. . . .you are what you are because of your experiences with other people. . . .you spend your whole life in one kind of group or another from the day you are born. . . .so the way to solve the personal problems caused by these group experiences is to approach them in a group setting. . . find out how you really feel about other people and how they feel about you, and when you face up to your own feelings honestly you can handle them. . . .not just in the group, but more importantly, in your relationships outside the group."

As utilized especially in parish church settings, the group method has some dangers and problems. There is always present the challenge of adequate leadership. Any group can become easily an "in-group." Any group must be able to point out to an individual when that person is dominating the meetings. . . .or, when the group discovers that every session is revolving around the problems, the interests, and the concerns, of such persons.

Since growth is the element of life itself, the idea of the group is to expand and grow as it meets human needs and is grounded deeply in religious faith. Actually, the group becomes a community with certain exciting and pivotal characteristics:

1. It is a Community of Need: the individual must want to be there, must want to admit need, must want to explore need with God's help and that of friends.
2. It is a Community of Study: the individual must want to study the self and others, must be willing to learn not only through books but through personal experiences.
3. It is a Community of Order: the opposite of order is chaos; the group has a structure, and the order embraces all; all are responsible for the life functions of the group.
4. It is a Community of Objectivity: the individual must be willing to approach the study of self with the same curiosity and method the scientist uses in his quest.
5. It is a Community of Persons: the purpose of the group is the individual in it, not the structure around which it is organized. Perhaps, the most distinctive characteristic of growth groups is the understanding and acceptance of individuals as persons.

The philosophy behind a ministry to persons, individually and in small groups, has been never better stated than by The National Presbyterian Health and Welfare Association:

> "To meet human need in whatever community it exists in the ways most likely to be of service to the individual and to the community, and to meet such needs that those helped may come to know the love of God in Christ for them and for all men."

The group labors constantly at "The Becoming Process" (i.e. Gordon W. Allport and others). The realities of Carl Roger's "Self and Self-Mask," or of Paul Tournier's "Person and Personage," are confronted in the unique community of growing confidence and acceptance. The question of personal growth becomes really the question of the emergence of the personality with all its thrillingly-alive attributes. For the persons in the group, and for the group itself, sensitivity increases toward:

1. RECOGNITION: to see self as others see self; to overcome resistance (superficial humor, resentment, hostility, and rationalization).

2. ACCEPTANCE: to accept self for exactly what is self; but, secondly, also, to accept self for what self can "become" in a helping relationship. Both parts of the definition are critically important.

3. INSIGHT: to learn from past experiences; to stop making the same mistake twice.

4. OBJECTIVITY: to "bench" the self from the game momentarily for purposes of viewing what is going on; to initiate distance between the self and the "heated object;" to build in separation in order to achieve perspective.

5. SUBJECTIVITY: to come off the "bench" to live out the perspective gained through objectivity; to come back into the personal encounter; to take what has been "viewed" and now to "feel" it out in actual human interpersonal relations. . . . to get back into the game.

6. EMPATHY: one author has called this quality "the Grace of God quality" in human life; to try to understand what it is that another is feeling and experiencing; not sympathy, which is pity and sorrow, but empathy, which is understanding.

The process of "becoming" as commented upon by Dr. Paul Kurtz and many others, seems not to be one of individual steps a person must take in order to grow. . . .but, instead, seems to be in the nature of the parts of a total experience of personal and spiritual growth.

AN ACTUAL STUDY CONDUCTED

In the Fall of 1960, a small number of concerned individuals met for discussion appropriate to the area of the Church's ministry to persons in need. The question was: WHY SHOULD ANYONE BE CONCERNED? The answer was to come boldly from within the Christian religious orientation of most of the individuals there (one was a Hebrew): CHRIST COMMISSIONED HIS FOLLOWERS IN EVERY AGE AND IN EVERY PLACE TO BIND UP THE WOUNDS OF HUMANITY (i.e. the story of the Good Samaritan, etc.).

Out of this meeting, there grew something referred to as "The Inter-Disciplinary Team." The team included men and women in the fields of law, education, general and specialty medicine, psychology and psychiatry, religion, and social work. The team agreed to work toward the establishment of a Christian counseling ministry to individuals and to small groups. One of the team, an especially trained pastor in a church, was to serve as the coordinator of the ministry.

Some suggestions concerning the nature of this ministry were:

1. To render human assistance, whenever and wherever possible, in the community, and to do so in such a manner as to encourage a more meaningful expression of the love of God in Christ for those helped and for all mankind.

2. To provide pastors and lay-persons with a ministry capable of dealing with the religious aspects of emotional and of physical problems of distressed individuals.

3. To provide a ministry unique in that it could be described as a "crisis ministry" capable of serving emergency situations; especially those instances which would arise outside of normal duty hours or on weekends.

4. To render human assistance usually considered to be of short-term duration, and to make the fullest possible use of all other available community counseling resources and agencies equipped to engage in long-term programs of help.

5. To provide a counseling ministry to pastoral and other referral sources at a lower cost and greater convenience of scheduling than that usually available in the normal channels of the community.

6. To provide for an extension of group dynamics experiences for local parish churches, such as: groups for senior adults. . . .teenagers and their parents. . . .teenagers alone. . . .married couples. . . .church school teachers. . . . single young adults. . . .home-makers. . . .business men, etc.

7. To provide for a program of in-service training for pastors desirous of increased counseling skills.

8. To provide a context within which to assist in the re-training of pastors and their families in instances where emotional illness, and related debilitation, forced a resignation from the parish church or other position.

9. To provide a special extension of pastoral and professional care in counseling to pastors and lay-persons, and to extend a ministry of this nature not thought possible within the local church or community because:

    A. The distressed individual desired a counseling relationship unrelated to the immediate local situation.

    B. The local pastor, or other counselor, might not feel equipped sufficiently enough academically or clinically to handle specific counseling situations, yet desire to refer within a religiously-oriented context.

Shortly after the informal establishment of this voluntary association of friends (The Inter-Disciplinary Team), the decision was made to begin a study in the general area of "THE SINGLE PARENT." Through parish churches and pastors, fathers and mothers raising children alone were invited to join in a small "Personal Growth Workshop." The director of the study was an academically, clinically, and professionally equipped parish pastor. Single parents were chosen for this experimental project because it was felt that these persons, as individuals and as a group, received little or no attention from the usual ministries of the Church's clergy or lay-people. A preliminary investigation among a small number of single parents revealed that they were (in their own words):

> ". . . .persons asking for help in some of life's darkest moments; moments of bereavement, divorce, loneliness, and despair."

The plan of the team was to attempt to provide for spiritual and emotional refreshment and healing. . . .to provide for group counseling within the life of the Church wherein the distressed individual, with frankness and without abnormal anxiety, could hope to find the integration and meaning which seemed so keenly desired. The plan was to include, at times, adventures wherein the entire single parent family could interact with other such families for purposes of identity and self-help.

Twenty-eight (28) fathers and mothers, raising children without benefit of a spouse, accepted the invitation, and met in two groups, 1 1/2 hours per week, for sixteen weeks.

After the four months, each individual was asked to fill out a lengthy evaluation form which was designed to obtain reactions to the experiment. Without exception, each person indicated positively that the experience had been wholly significant in their private and social life, that the Church had the right and the responsibility to offer this kind of an experience, and that they would undertake happily another similar group involvement. Pastors of these single parents indicated that, in most cases, the evidences of greater integration were remarkable. The study of the single parents revealed that, in almost every instance, they had been:

1. Experiencing a sense of incompleteness and frustration.

2. Experiencing a sense of failure.

3. Experiencing a sense of guilt.

4. Experiencing a feeling of continual ambivalence.

Most of the parents said that they would not have sought help outside a church-centered experience. In the light of the final results, it was a tragic realization that there was little or no ministry in most congregations designed especially for the single parent.

Almost simultaneously, to the establishment of the Single Parent Project, the Team was presented with the opportunity of launching a similar program, almost for identical reasons, for Single Young Adults in the community . . . . most of whom were non-church related. The decision was made to include Single Young Adults (approximate age range: 21-39) in the overall project, and twenty-nine (29) met together under the same format and circumstances as in the Single Parent part. It was noted that most of the Single Young Adults were non-church related. It was observed, later, that some established a relationship with a church after the group experience.

In the interval between the Fall of 1960 and the end of 1967, the ministry of The Inter-Disciplinary Team of volunteer-specialists shifted and changed many times to meet new challenges. The ministry to persons touched approximately 10,000 individuals, and the ministry to groups involved approximately 1,400 individuals. About eighty (80) formal workshops or groups, of three months duration each, were accomplished. Twelve (12) parish pastors, representing several different denominations, received training sufficiently sophisticated, over one particular three year period, to enable them to establish similar ministries in their local congregations and communities. The seed had been sown. And, one of the indirect outgrowths of the program was the establishment of a consolidated and coordinated ministry to the city's hospitals and jail.

What had begun in the Church - the Body of Christ - as a ministry to distressed persons, evolved naturally into a ministry of preventative dimensions. The groups became, over the years, a positive and healthy combination of an educational and introspective progressive experience. Lives were touched in every area of the community. Professional people, business executives, representatives of families in every socio-economic strata, persons whose lives were productive in every daily purpose. . . .all these came and brought their friends. The evaluation forms told of many remarkable changes which had taken place in people's lives. Later, spot-checking revealed that the changes were long-lasting and obvious to others in the world outside the self and outside the program.

The fact that techniques and principles from the academic and the clinical worlds could be utilized in the Church by laymen and laywomen was realized with great satisfaction. Of great satisfaction, too, was the voluntary summary article in late 1967 by Mr. Frank Wetzel, the Associated Press Bureau Chief in Portland, Oregon, who had been a group member and needed to tell the world about it as an educational and introspective experience. Mr. Wetzel released his material to the wire services, and it found its way into major newspapers from coast to coast. More than 500 letters were received from almost every state and from interested and concerned individuals. Another interesting sidelight was that the two parts of this experimental program became assimilated into the nationally-sponsored "Parents-Without-Partners" and "Project Fifty" programs of the Y.M.C.A. The Y's two programs -

one for single parents and one for single young adults - adopted the local pattern of the experimental church program. There was proof that people could grow and that a meaningful ministry of the Church could be established to foster such growth and development.

SUMMARY AND SOME CONCLUSIONS

Over the years, many factors have been evaluated by members in teenage as well as adult personal growth workshops or groups. Individuals have observed:

1. The opportunity to talk about common problems.
2. Meeting others of similar circumstances and making new friends.
3. The chance to better understand self.
4. The "soul-shaking" experience of personal growth.
5. The capable leadership provided for the groups.
6. The difficulties of accepting the truth.
7. The growth of confidence and courage.
8. The chance to know God's forgiveness and release from guilt.
9. The chance to become receptive to God in a new way.
10. The opportunity to stop living a lie.
11. The "fear" of learning about the self.

Help was noted by many persons in: better decision-making - the discovery of a goal in life - the knowledge that God cares - better family relations at home - greater awareness of what effect problems have on the body and the mind - no more self-pity - better able to handle emotional pressure - know what love is for the first time in life - can now be repentent and know forgiveness for the first time in life, etc.

There was almost unanimous agreement that a group time duration of three or four months was too short. Group members said that they would recommend gladly the experience to their friends and associates. They liked receiving individually prepared evaluation slips based on the counseling inventories they had taken as part of the course curriculum. Many said: "We have been given new hope for the future."

For those individuals who have complained, are complaining, and will complain about the Church's involvement in a more technically-oriented approach to human needs, an underscoring of the uniqueness of this

Christian ministry might be helpful. The goal of such a ministry must be to meet human needs in such a manner that those persons helped may come to know the love of God in Christ, for themselves and all mankind. If there is such an entity as "a Christian therapist. . . .doing his thing," then, "telling it like it is. . . . with God," must be the goal of the effort. Christ taught that a man ought to love God with the "mind" as well as the heart, soul, and strength. As responsible individuals, enjoying the blessings of an enlightened age, modern churchmen and women are obliged to use the tools of enlightenment. If churchmen and women are to gain the respect of professionals in other fields, not only must adequate relevant tools be found, but they must be used responsibly.

This year's Convention announcement speaks of the difference present as the Christian uses psychology to help others, and how that difference needs to be shared. The ministry, mentioned above, is based upon many bits of awareness and sensitivity. . . .quite obviously, it is based upon adequate training and experience of the leadership; but, quite obviously, also, it is based upon its relationship to Jesus Christ. One of the great themes of Jesus was that of the "servant." A good servant would seem to be one who gives of self to others without thought of self, for self or prestige or personal desire.

Thus, as Dr. Philip Anderson (Chicago Theological Seminary) has described it, the group leader is a servant and the group member struggles to become a servant. The servant-leader would be one who shares with the members the power structure and the leadership functions necessary to and for the group life. The members are called to active sharing in the maintenance of the systems of the group. . . . i.e. content, process, responsibility, and evaluation. . . .and, in response to the servant-leader. The group member needs to learn to become a servant.

What goes on in this struggle to become a servant??? What are the movements toward wholeness of personality which are the prerequisites of Christian service in the Church and in the world??? Among the more obvious are these:

1. From self-centeredness to care for others.
2. From doubt about self to trust in self.
3. From irresponsibility to responsibility for self and others.
4. From secrecy to sharing.
5. From personal inadequacy to personal freedom.
6. From mistrust to trust.

7. From the need to receive ministry to an ability to give it, too.

8. From a closed mind to one open to learning.

9. From fear of self, neighbor, and God. . . .to love of self, neighbor, and God.

Obviously, there are related movements, and there is some unavoidable over-lapping in the descriptions, but the small group process in the religiously-oriented setting ought to provide for these movements. It is most interesting that one pastor (trained in the above-mentioned ministry) has called his version of the program: SEMINARS FOR SERVANTS. In the parish setting which he serves, the group members hope to become whole enough themselves to:

1. Serve others.

2. Become more sensitive to the needs of self and others.

3. Take rightful responsibilities for the content, process, and evaluation systems of the group meeting.

4. Be concerned to implement strategy, communication, and trust within the life of the group.

5. Act out the love of neighbor inside and outside the group.

6. Move in the direction of that fellowship and participation in that "koinonia" which remains the hope of continued life within the Church.

In conclusion, I would refer to Eli Wismer's article: SMALL GROUPS AND CHURCH RENEWAL (Journal of Pastoral Psychology - March, 1967) for some thoughts regarding the future of small groups in the Church.

Even though there are clear evidences of the ideal suitability of the theories and practices of social science, there will continue to be churchmen and churchwomen able to live comfortably, and in perpetuity, with one foot in the "new" world from Monday through Saturday. . . . and, the other foot in the "old" world of the comfortable pew on Sunday. Some will attempt vainly to apply the findings of social science to the horizontal goals of "more bodies, more money, and more happiness" in the churches.

Fortunately, however, the investigations and the results will be utilized by others - much more far-sighted - to invent exciting new patterns of future church life. The considerations of small groups will be related, more and more, to the broader context of change and renewal within the institution. The concern with "method" will be more solidly related to the question of "purpose."

As planning for change and training leaders for change is clearly a part of the curriculum of industrial leadership development programs, so the Church will become more and more aware of its manpower development needs, and the small group process will continue to find new applications. The human products of these development programs in the Church will become the instruments of change and renewal.

The sequence would appear to be a natural one and an interesting one. Initially, the small group process was seen here as a needed tool in Christ's ministry to distressed individuals in the world. Now, with a focus on the years ahead, the process is seen also as one of equipping persons with those understandings and skills through which and by which they may enjoy the fullest possible human existence in a rapidly-changing society and Church.

As long as the Church has people in it, there will be small groups in it. And, as long as there are existing groups in the churches which urge and encourage individuals to reach toward an ever-increasing emotional and spiritual maturity, it will be said: PEOPLE CAN GROW, I KNOW.

- - - - - - - - - - - - - - - - - THE END - - - - - - - - - - - - - - - - -

Prepared in:
Salt Lake City, Utah
April 10, 1969

Convention Program

THURSDAY, APRIL 10, 1969

8:30 A. M. – REGISTRATION

9:00 A. M. – OPENING OF THE CONVENTION
Presiding: G. Roderick Youngs, Ed.D.
Devotions: The Rev. Don Postema, B.D.

9:30 A. M. – "PSYCHOLOGY AND RELIGION: FRIEND OR FOE"
Chairman: Robert Baker, M.D.
Speaker: Basil Jackson, M.D.

10:15 A. M. – COFFEE HOUR

10:45 A. M. – "RELIGION AND PSYCHOLOGY: MODERN TRENDS"
Chairman: Don Van Ostenberg, M.A.
Speaker: Robert Nykamp, Ed.D. (Cand.)

11:30 A. M. – AUDIENCE REACTION
Chairman: Dennis Hoekstra, Ed.D.

12:15 P. M. – LUNCHEON AND ANNUAL BUSINESS MEETING (Henrici's)

2:15 P. M. – "CLINICAL ISSUES IN PSYCHIATRY AND RELIGION – A CASE PRESENTATION"
Chairman: Robert Baker, M.D.
Presenter: David Busby, M.D.

3:00 P. M. – REFRESHMENTS

3:30 P. M. – "REACTION AND INTEGRATION: CASE AND PAPERS"
Chairman: Robert Baker, M.D.
Discussants: David Busby, M.D.
Basil Jackson, M.D.
Robert Nykamp, B.D.

5:30 P. M. – DINNER (Stouffer's Inn)

7:30 P. M. – "PEOPLE ARE BEAUTIFUL – I HOPE!"
Chairman: Don Van Ostenberg, M.A.
Speaker: Richard Westmaas, Ph.D.

8:30 P. M. – DISCUSSION:
Richard Westmaas, Ph.D.
Robert Baker, M.D.
Theodore Monsma, M.A., Ph.D. (Cand.)
Don Van Ostenberg, M.A.

FRIDAY, APRIL 11, 1969

8:00 A. M. – BREAKFAST (Stan Mikita's – Professional Building)

8:30 A. M. – REGISTRATION

9:00 A. M. – OPENING OF SESSION
Presiding: G. Roderick Youngs, Ed.D.
Devotions: The Rev. Wm. Lenters, B.D.

9:15 A. M. – "PSYCHODRAMA AND CHRISTIAN EXPERIENCE"
Chairman: Richard Westmaas, Ph.D.
Presenter: Frank Kaemingk, B.D.
Opportunity for audience participation

12:00 Noon – LUNCHEON (Stouffer's Inn)
Meeting of new Board of Directors

2:00 P. M. – "PEOPLE CAN GROW – I KNOW"
Chairman: Richard Westmaas, Ph.D.
Presenter: Thomas C. Jackson, B.D.
Opportunity for audience participation

4:00 P. M. – ADJOURNMENT OF CONVENTION
Closing remarks and prayer by the President

1969 CONVENTION COMMITTEE

Robert Baker, M.D.	Chairman
Ronald Rottschafer, Ph.D.	Arrangements Chairman
Richard Westmaas, Ph.D.	
Don L. Van Ostenberg, M.A.	

BOARD OF DIRECTORS

President	G. Roderick Youngs, Ed.D.
Vice-President	William Kooistra, Ph.D.
Treasurer	Philip Lucasse, M.A.
Executive Secretary	William L. Hiemstra, Ph.D.
Director	Robert Baker, M.D.
Director	Stuart Bergsma, M.D.
Director	Dennis Hoekstra, Ed.D.
Director	Hugh Koops, Ph.D.
Director	Klaire Kuiper, M.D.
Director	Ronald Rottschafer, Ph.D.
Director	Don L. Van Ostenberg, M.A.
Director	Richard Westmaas, Ph.D.

BASIL JACKSON

M.D. – Queen's University, Belfast, N. Ireland

D.P.M. – University of Dublin

M.Th. – Northern Baptist Theological Seminary

Diplomate: American Board of Psychiatry and Neurology (Adult and Child Psychiatry)

Director of Graduate Psychiatric Education and Associate Professor of Psychiatry, Marquette University School of Medicine

Professor of Psychology and Religion, Northern Baptist Theological Seminary, Chicago, Illinois

ROBERT NYKAMP

A.B. – Hope College

B.D. – Western Theological Seminary

Ed.D. (Cand.) – University of Pennsylvania

Director of Counseling and Pastoral Care, Western Theological Seminary, Holland, Michigan

DAVID F. BUSBY

M.D. – University of Tennessee

Diplomate: American Board of Psychiatry and Neurology

Private Practice, Psychiatry, Niles, Illinois

Associate Professor of Pastoral Psychology and Counseling, Trinity Evangelical Divinity School, Deerfield, Illinois

RICHARD WESTMAAS

A.B. – Calvin College

Ph.D. – Michigan State University

Director, Psychology Department, Pine Rest Christian Hospital, Grand Rapids, Michigan

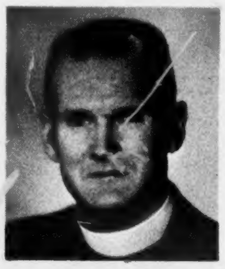
FRANK KAEMINGK

A.B. – Calvin College

B.D. – Calvin Theological Seminary

S.T.M. – San Francisco Theological Seminary

Chaplain, Bethesda Hospital, Denver, Colorado



THOMAS C. JACKSON

A.B. – Boston University

B.D. – Princeton Theological Seminary

Associate Faculty, Westminster College

Senior Minister, First Presbyterian Church, Salt Lake City, Utah

Personalia

ROBERT BAKER

A.B. – Calvin College

M.D. – University of Michigan

Diplomate: American Board of Psychiatry and Neurology

Clinical Director, Pine Rest Christian Hospital, Grand Rapids, Michigan

DENNIS HOEKSTRA

A.B. – Calvin College

B.D. – Calvin Theological Seminary

Ed.D. – Teachers College, Columbia University

Professor of Education, Calvin College

WILLIAM LENTERS

A.B. – Calvin College

B.D. – Calvin Theological Seminary

Pastor, Maple Heights Christian Reformed Church, Cleveland, Ohio

THEODORE MONSMA

A.B. – University of Michigan

M.A. – Wayne State University

Ph.D. (Cand.) – Columbia University

Psychologist, Pine Rest Christian Hospital, Grand Rapids, Michigan

DON POSTEMA

A.B. – Calvin College

B.D. – Calvin Theological Seminary

Th.D. (Cand.) – Free University, Amsterdam

Pastor, Campus Chapel, University of Michigan

DON VAN OSTENBERG

A.B. – Calvin College

M.A. – Michigan State University

Rehabilitation Counselor, Pine Rest Christian Hospital, Grand Rapids, Michigan

G. RODERICK YOUNGS

A.B. – Calvin College

B.D. – Calvin Theological Seminary

M.A. – Michigan State University

Ed.D. – Loyola University, Chicago, Illinois

Professor of Education, Calvin College

Minutes of Annual Association Meeting
C. A. P. S.
April 10, 1969

1. The meeting was called to order by the President, Dr. Rod Youngs, at 1 P.M. at Henrici's restaurant in Oak Brook, Illinois.

2. A quorum was present.

3. It was voted to approve the minutes of the Annual Meeting of April 18, 1969, as printed in the Proceedings of 1968.

4. The report of the executive secretary was presented and received as information:

C.A.P.S. continues to experience healthy growth. We have not yet reached the upper limits of membership expectations. Many Christians are entering the helping professions each year and with some effort by all C.A.P.S. members we should be able to recruit more members.

Membership comparisons at time of Convention:

1965	161
1966	200
1967	240
1968	304
1969	352

The formation of Regional Chapters may be a means of serving more of our membership who are not able to attend the Annual Convention.

The Board has made provision in the By-Laws for regional chapters. This developed as a result of the interest of several members in the Chicago area.

Possibly audio-visual tapes of the 1969 Convention could be used for area meetings.

Two Newsletters were mailed since our last Convention. Members are urged to submit news, information and notices of changes of address to the executive secretary.

Last year we had a total of 203 persons registered at the Convention. Three days before our current convention we had a total of 120 advance registrations and as of this noon we report 180 registrations.

Several libraries and individuals have purchased Xerox and microfilm copies of past Proceedings (1954-1966) from University Microfilms, Ann Arbor (from which C.A.P.S. receives a 10% royalty fee).

Copies of 1967 and 1968 Proceedings are available from the C.A.P.S. office and are offered for sale at this Convention at a cost of $3.00 each.

5. The following annual treasurer's report was accepted:

Treasurer's Report

(March 1, 1968 - February 28, 1969)

Receipts:

March 1, 1968 - Balance on Hand		$3,009.67
Membership Fees	2,010.00	
Sale of Proceedings	173.12	
Convention Registrations & Membership Fees	3,044.25	
Meals	538.50	
Misc.	11.19	
Total Receipts		$5,777.06
Total Receipts & Beginning Balance		$8,786.73

Disbursements:

Convention			
Meals	2,162.80		
Speakers	1,057.18		
Clerical	51.31		
Program Exp.	49.60		
	3,276.64	3,276.64	
Clerical Expenses		223.00	
General Supplies and Postage		259.12	
Exec. Sec. Honoraium		500.00	
Refunds for Overpayment		73.50	
Misc. Sec. & Corp. Comm.		5.00	
Board Travel & Expense		93.87	
Proceedings (Prtg.)		1,229.80	
Printing		247.90	
Misc.		24.74	
Total Disbursements			$5,933.57
Balance on Hand - February 28, 1969			$2,853.16

Submitted by:
Philip R. Lucasse, Treas.

April 9, 1969
To: C.A.P.S. Members

I have audited the treasurer's books of the C.A.P.S. as of February 28, 1969, and have found them to be in good order. I have confirmed the balance on hand to be $2,853.16.

Lester Ippel

6. The Association voted to accept the slate of nominees for Board membership submitted by the Board of Directors. Notations indicate those elected or re-elected. Dr. Youngs expressed thanks to the retiring directors, Dennis Hoekstra and K.V. Kuiper.

Education/Academic	Jack Wiersma (elected) Alfred Reynolds
Pastoral	Jim Kok (elected) Hugh Koops
Psychiatry	Floyd Westendorp (elected) Jack Hill
Psychology	Wm. Kooistra (re-elected) Darrell Elders

7. Dr. Youngs expressed thanks to the 1969 Convention Committee: Robert Baker, Chairman, Richard Westmaas, Don Van Ostenberg and Ronald Rottschafer.

8. Dennis Hoekstra reported for the Committee on Publications that he promises to work on editing the book Guilt and Forgiveness during the summer of 1969.

9. Announcement was made that the new Board of Directors would meet at luncheon on April 11, 1969.

10. Adjournment.

Respectfully submitted,

Wm. L. Hiemstra
Executive Secretary

C.A.P.S. MEMBERSHIP LIST

June, 1969

EAST

Maryland

Karst J. Besteman, M.S.W.
809 Hillsboro Drive
Silver Spring, Maryland 20902

William T. Kirwan, B.D.
Box 252 B, Liberty Road
Randallstown, Maryland 21133

Joseph H. Pattison, M.D.
213 Red Pump Road
Bel Air, Maryland 21014

Kenneth O. Williams, B.A.
21 Frances Street
Laurel, Maryland 20810

Massachusetts

Charles C. Bovee, Ed.D.
6 Porter Street
Wenham, Mass. 01984

Daniel Dekker, A.B.
745 Commonwealth Avenue
Boston, Mass. 02215

George Ensworth, B.D., Ph.D.
34 Moynihan Road
South Hamilton, Mass. 01982

Arthur W. Forrester, S.T.M.
52 Moynihan Road
South Hamilton, Mass. 01982

Barbara Olin, M.R.E.
105 Hammond Road
Belmont, Mass. 02178

Cecil R. Paul, Ph.D.
131 Beach Street
Quincy, Mass. 02170

Norvell L. Peterson, M.D.
Box H. Webster Avenue
Beverly Farms, Mass. 01920

Beatrice Peterson, R.N.
Box H, Webster Avenue
Beverly Farms, Mass. 01920

Orlo Strunk, Jr., Ph.D.
Divinity School
Boston University
Boston, Mass. 02115

New Jersey

Warren J. Boer, B.D.
16 Harrison Street
Princeton, New Jersey 08540

Joseph Daniels, M.D.
627 Goffle Hill Road
Hawthorne, New Jersey 07506

Leonard De Beer, B.D.
76 Ridge Road
Cedar Grove, New Jersey 07009

Anthony Florio, Ph.D.
75 North Maple Avenue
Ridgewood, New Jersey 07450

Theodore J. Jansma, B.D.
644 Goffle Hill Road
Hawthorne, New Jersey 07506

Synesio Lyra, Th.D.
Shelton College
Cape May, New Jersey 08204

Stanley A. Rock, B.D.
Box 33
Blauwenberg, New Jersey 08504

Richard Rosendale, M.D.
644 Goffle Hill Road
Hawthorne, New Jersey 07506

Leo L. Sell, M.D.
250 Kings Hwy., East
Haddonfield, New Jersey 08033

Jacob Stam
140 Market Street
Paterson, New Jersey 07505

New York

Samuel Barkat, Ed.D.
149 Central Drive
Briarcliff Manor, New York 10510

John Cooper, B.D.
R. D. #1
Palmyra, New York 14522

O. Quentin Hyder, M.D.
70 Haven Avenue
New York, New York 10032

Arne K. Jessen, B.D.
Lutheran Medical Center
4520 Fourth Avenue
Brooklyn, New York 11220

Robert C. King, A.B.
3 Singer Avenue
Spring Valley, New York 10977

James Kok, B.D., M.A.
94 Cherry Avenue
West Sayville, New York 11796

Anthony P. Markello, M.D.
11 Willow Green Drive
Amherst, New York 14150

Warren G. Martens, B.D.
101 Strawtown Road
W. Nyack, New York 10994

Floyd F. Mc Callum, Ed.D
Houghton College
Houghton, New York 14744

George L. Merz, B.D.
929 State Tower Bldg.
Syracuse, New York 13202

James L. Noether, M.A.
Pike Road, Box 47
Centerville, New York 14029

Raymond P. Peterson, Ph.D.
48 South Prospect
Plattsburgh, New York 12901

David W. Shafer, M.A.
15 Iva Mae Drive
Rochester, New York 14624

Charles Vander Beek, Th.M.
15 Himrod Street
Brooklyn, New York 11221

Pennsylvania

Richard M. Canfield, B.D.
R. D. #1
Manheim, Pa. 17545

Benjamin W. Champion, Ed.M.
406 Grange Road
Wayne, Pa. 19087

Carole Cichon, M.S.
132 Conestoga Road
Wayne, Pa. 19087

Carl H. Derk, Th.M.
401 Orlando Avenue
State College, Pa. 16801

Richard W. Gray, D.D.
407 North Easton Road
Willow Grove, Pa. 19090

Gilbert L. Hoffer
832 Fremont Street
Lancaster, Pa. 17603

Ronald N. Homa, M.S.
501 Holmes Street
Pittsburgh, Pa. 15221

James W. Kuhns, Ed.D.
205 Diamond Street
Hatfield, Pa. 19440

Kenneth Markley, M.A.
104 N. 26th Street
Camp Hill, Pa. 17011

Richard A. Moyer, B.S.
751 1/2 N. Eighth Street
Allentown, Pennsylvania 18102

Frank W. Newman, M.D.
15 Morgan Circle
Swarthmore, Pa. 19081

Rowland Shank, M.S.
Philhaven Hospital
R. R.
Lebanon, Pa. 17042

Richard Lee Schowalter, Jr., M.A.
7586 Morningster Avenue
Harrisburg, Pa. 17112

William L. Secor, Jr., M.A., Th.B.
6621 Devonshire Heights Road
Harrisburg, Pa. 17111

Victoria Wennerstrom, A.B.
R. D. #3
Quarryville, Pa. 17566

Rhode Island

David E. Leveille, M.Ed.
107 Highland Avenue
Barrington, Rhode Island 02806

Washington, D.C.

John Lee Tan, M.Ed.
1260 21st Street, N.W., Apt. 803
Washington, D.C. 20036

MID-WEST

Illinois

James W. Adams, B.D.
22 W. 310 Second Street
Glen Ellyn, Illinois 60137

Joseph T. Bayly, B.D.
29 W. 515 Orchard Lane
Bartlett, Illinois 60103

Allen A. Biddle, B.A.
4224 Saratoga
Downers Grove, Illinois 60515

Marilyn Binda, M.A.
8300 Forest Preserve Avenue
Chicago, Illinois 60634

Francis Breisch, Th.M.
315 East Union
Wheaton, Illinois 60187

Mary Breme, M.D.
Box 188 A., R. #1
Warrenville, Illinois 60555

Robert S. Brinkerhoff, B.D., M.A.
4450 N. Oak Park Avenue
Chicago, Illinois 60656

A. Franklin Broman, Th.M., D.D.
1118 N. Cross Street
Wheaton, Illinois 60187

Arthur S. Brown, B.D., M.A.
4474 Johnson Avenue
Western Springs, Illinois 60558

David Busby, M.D.
7501 N. Milwaukee
Niles, Illinois 60648

Richard H. Cox. Ph.D.
3417 W. Foster Avenue
Chicago, Illinois 60625

Charles W. Crown, M.D.
116 Chandler Avenue
Elmhurst, Illinois 60126

Jack W. Daniel
341 N. Silver Leaf
Carol Stream, Illinois 60187

S. James Daniels, B.A.
3031 Halfday Road
Lake Forest, Illinois 60045

A.H. De Graaff, Th.D.
10600 S. Normal Avenue
Chicago, Illinois 60628

Betty L. Dunnam, B.B.A.
378 Brandon
Glen Ellyn, Illinois 60137

Donald C. Edwards, M.D.
220 N. Williston
Wheaton, Illinois 60187

Donald M. Engel
112 Forest Court
Mundelein, Illinois 60060

Truman G. Esau, M.D.
650 Busse Hwy.
Park Ridge, Illinois 60068

Paul C. Falcone, M.F.A.
26 W. 118 Mohican Drive
Wheaton, Illinois 60187

Hazel B. Goddard
1106 Santa Rosa
Wheaton, Illinois 60187

Lacy Hall, Ed.D.
O N 388 Papworth
Wheaton, Illinois 60187

Phyllis Peters Hart, Ph.D.
5100 Wright Terrace
Skokie, Illinois 60076

Ted Hsieh, M.A.
Judson College
Elgin, Illinois 60120

William Hunt, M.A.
1009 Midway
Northbrook, Illinois 60062

Theodore J. Jansma, Jr., M.A.
6858 W. Gunnison
Harwood Heights, Illinois 60656

Arthur E. Jongsma, Jr., M.A.
257 August Avenue
Dekalb, Illinois 60115

John Kamp, A.B.
Elim Christian School
13020 Central Avenue
Palos Heights, Illinois 60463

Shirley E. Kellie, M.D.
Hinsdale San Hospital
Hinsdale, Illinois 60521

Henrietta Kingma, M.A.
1845 Kenilworth Avenue
Berwyn, Illinois 60402

Jean R. Kline, M.A.
716 Irving Avenue
Wheaton, Illinois 60187

Walter S. Krusich, Ed.M.
599 N. York
Elmhurst, Illinois 60126

Lois E. Le Bar, Ph.D.
703 Howard
Wheaton, Illinois 60187

Mary E. Le Bar, Ph.D.
703 Howard
Wheaton, Illinois 60187

Gwendolyn L. Lewis, M.S.
5100 Wright Terrace
Skokie, Illinois 60076

James M. Lower, Ed.D.
610 N. Wheaton Avenue
Wheaton, Illinois 60187

G. Wm. Mason, B.D.
2307 Gideon Avenue
Zion, Illinois 60099

James R. Mc Cue
940 College Avenue
Wheaton, Illinois 60187

J.W. Mc Glathery, Th.D.
1929 S. Lombard Avenue
Cicero, Illinois 60650

Richard J. Mohline
Moody Bible Institute
820 N. La Salle Street
Chicago, Illinois 60610

Jack Musker, M.A.
1700 W. Carmen
Chicago, Illinois 60640

Richard C. Powell, B.D.
P. O. Box 367
Winnebago, Illinois 61088

E. Alan Richardson, B.D.
1000 S. Knight
Park Ridge, Illinois 60068

Gerald G. Roth, M.A.
Judson College
1151 N. State Street
Elgin, Illinois 60120

Bruce W. Rottschafer, M.S.W.
6026 W. Roosevelt Road
Oak Park, Illinois 60304

Ronald Rottschafer, Ph.D.
120 Oakbrook Center
Oak Brook, Illinois 60521

William A. Sanderson, S.T.M.
618 N. Cross Street
Wheaton, Illinois 60187

Jean Saunders, M.A.
6830 W. Montrose
Chicago, Illinois 60634

Darell J. Schregardus, M.A.
1214 N. Main Street
Wheaton, Illinois 60187

W. Herbert Scott, B.D.
1070 E. West Higgins Road
Park Ridge, Illinois 60068

Richard Searle, Ph.D., Th.M.
205 Leary Circle, South
Des Plaines, Illinois 60016

Roy Shervy
205 N. Wright
Naperville, Illinois 60540

David L. Swineheart, M.A.
9016 S. Justine Street
Chicago, Illinois 60620

Elmer Towns, Th.M., M.A.
721 Central Avenue
Deerfield, Illinois 60015

James T. Vander Meulen, M.A.
18046 Wildwood
Lansing, Illinois 60438

Arthur H. Volle, Ph.D.
912 Cherry Street
Wheaton, Illinois 60187

Curtis Wennerdahl, B.D.
1724 Mc Govern Street
Highland Park, Illinois 60035

Karl Wierenga, M.S.
4219 W. 95th Street
Oak Lawn, Illinois 60453

Indiana

Milton E. Collins, Ph.D.
7530 S. Oak Drive
Indianapolis, Indiana 46227

J. Robert Coughenour, M.D.
3804 Meridee Drive
Indianapolis, Indiana 46227

Samuel L. Delcamp, M.A.
Taylor University
Upland, Indiana 46989

Wesley Duewell, Ed.D.
725 Cowman
Greenwood, Indiana 46142

Earl A. Goldsmith, M.S., D.D.
5180 Radnoor
Indianapolis, Indiana 46226

John W. Goodpasture, D.D.
R. R. #1, Box 402
Walkerton, Indiana 46574

Charles Griffin, M.S.
Taylor University
Upland, Indiana 46989

William D. Hooley, M.Ed.
1010 S. Main
Goshen, Indiana 46526

Wayne Joosse, M.A.
2433 College Avenue
Huntington, Indiana 46750

Duane R. Kauffman, M.A.
Goshen College
Goshen, Indiana 46526

Ronald W. Long, M.A.
P. O. Box 562
Bloomington, Indiana 47401

John L. Roys, Ph.D.
3012 E. Sixth Street
Anderson, Indiana 46012

Walter F. Titus, Ed.D.
4315 S. Wigger
Marion, Indiana 46952

Adrian Van Andel, B.D.
1110 E. 50th Street
Marion, Indiana 46952

Thomas Van Eerden, B.D., M.A.
6102 E. 43rd Street
Indianapolis, Indiana 46226

John Vayhinger, Ph.D.
1235 Favorite Street
Anderson, Indiana 46013

Michigan

Jerry D. Alferink
116 Willowbrook, S.E.
Grand Rapids, Michigan 49508

Norbert O. Anderson, M.D.
Glen Oaks Building
29700 Orchard Lake Road
Farmington, Michigan 48024

Marvin C. Baarman, B.D.
2638 Union Avenue, S.E.
Grand Rapids, Michigan 49507

Herman Baker
1030 Plymouth Road, S.E.
Grand Rapids, Michigan 49506

Robert J. Baker, M.D.
160 68th Street, S.E.
Grand Rapids, Michigan 49508

John Berends, Jr.
705 Dickinson, S.E.
Grand Rapids, Michigan 49507

Stuart Bergsma, M.D.
3791 Shaffer Avenue, S.E.
Grand Rapids, Michigan 49506

Marenus J. Beukema, M.D.
6850 S. Division Avenue
Grand Rapids, Michigan 49508

Roelof J. Bijkerk, Ph.D.
1405 Thomas Street, S.E.
Grand Rapids, Michigan 49506

Stuart J. Blauw, B.D.
2000 Michigan Street, N.E.
Grand Rapids, Michigan 49503

Douglas Blocksma, Ph.D.
733 Alger Street, S.E.
Grand Rapids, Michigan 49507

Sue Bouma
1301 Thomas, S.E.
Grand Rapids, Michigan 49506

Henry Brandt, Ph.D.
3216 Circle Drive
Flint, Michigan 48507

Cornelia Bratt, M.S.W.
1149 Temple Street, S.E.
Grand Rapids, Michigan 49507

Arnold Brink, Th.M.
2129 Jefferson Drive, S.E.
Grand Rapids, Michigan 49507

Calvin Bulthuis, A.B.
1217 Bemis, S.E.
Grand Rapids, Michigan 49506

Constance Chapman, M.A.
6894 Weller Drive, N.E.
Rockford, Michigan 49341

Claud C. Crawford, Ph.D.
Box 406
Saugatuck, Michigan 45453

Donald J. Cutting, B.D., Ph.D.
2032 Holliday Drive, S.W.
Grand Rapids, Michigan 49509

John T. Daling, Ph.D.
0-1089 W. Leonard Road
Grand Rapids, Michigan 49504

John T. Dean, B.D., Ph.D.
2649 Madelyn Drive, S.W.
Wyoming, Michigan 49509

J. Lester De Boer, Ed.D.
1614 Silvery Lane, N.
Dearborn, Michigan 48128

Peter Y. De Jong, Ph.D.
2709 Burton, S.E.
Grand Rapids, Michigan 49507

Harold Dekker, Th.M.
2197 Jefferson Drive, S.E.
Grand Rapids, Michigan 49507

Mary De Lano, M.S.W.
2626 Broadway
Kalamazoo, Michigan 49001

Bernadine De Valois, M.D.
766 W. 24th Street
Holland, Michigan 49423

Albert De Voogd, B.D.
63 Brownell, S.E.
Grand Rapids, Michigan 49508

Nancy De Vries, R.N.
116 1/2 W. 13th Street
Holland, Michigan 49423

Theresa De Vries, M.S.W.
4386 17th Street
Dorr, Michigan 49323

Henry De Witt, M.A.
5758 36th Street
Hudsonville, Michigan 49426

John D. Dillbeck, Jr.
Western Seminary
Holland, Michigan 49423

Leonard J. Donk, M.A.
2456 Normandy Drive, S.E.
Grand Rapids, Michigan 49508

Fred Doidge
69 E. 14th Street
Holland, Michigan 49423

David W. Dyke
28803 Oak Point Drive
Farmington, Michigan 48024

Edwin J. Dykstra, B.D.
1044 Thomas Street
Grand Rapids, Michigan 49506

Elton M. Eenigenburg, Th.M., Ph.D.
18 Cherry Street
Holland, Michigan 49423

Darrell Elders, M.A.
2111 Radcliff, S.E.
Grand Rapids, Michigan 49506

Buel Eldridge, B.D.
2601 John Road
Troy, Michigan 48084

Jay Harold Ellens, B.D.
1208 East Fourth Street
Royal Oak, Michigan

Jacob D. Eppinga, B.D.
2443 Oakwood, S.E.
Grand Rapids, Michigan 49506

Jerry Figley
4018 Burgess
Flint, Michigan 48504

Dwain Gade, M.A.
19678 Huntington
Harper Woods, Michigan 48236

Donald W. Geels, M.C.E.
4211 Dunbar, S.W.
Grand Rapids, Michigan 49509

Leonard Greenway, Th.D.
604 Comstock Blvd., N.E.
Grand Rapids, Michigan 49505

John C. Gritter, M.S.W.
1321 Bretton Drive
Kalamazoo, Michigan 49007

Richard D. Gritter, M.S.W.
Christian Youth Homes, Inc.
60 Ranson, N.E.
Grand Rapids, Michigan 49502

Terry Hager, B.D.
750 Watkins, S.E.
Grand Rapids, Michigan 49506

Albert Helder, B.D.
875 Franklin, S.E.
Grand Rapids, Michigan 49507

Ralph Heynen, B.D.
300 68th Street
Grand Rapids, Michigan 49508

William L. Hiemstra, Th.M., Ph.D.
216 68th Street
Grand Rapids, Michigan 49508

Jack W. Hill, M.D.
6850 S. Division Avenue
Grand Rapids, Michigan 49508

Anthony A. Hoekema, M.A., Ph.D.
1228 Dunham Street, S.E.
Grand Rapids, Michigan 49506

Dennis Hoekstra, B.D., Ed.D.
859 Dunham, S.E.
Grand Rapids, Michigan 49506

Dewey J. Hoitenga, B.D.
1221 Vineland Road
St. Joseph, Michigan 49085

Elton J. Holtrop, B.D., Ph.D.
1662 Derbyshire, S.E.
Grand Rapids, Michigan 49508

Dorothy Hostetter, M.A.
2524 Lambros
Midland, Michigan 48640

Richard E. Houskamp, M.S.W.
7565 30th Street, R. #1
Ada, Michigan 49301

Raleigh J. Huizinga, M.A.
2708 Richards Drive, S.E.
E. Grand Rapids, Michigan 49506

William Ipema, B.D.
4910 60th Street, S.E.
Grand Rapids, Michigan 49508

David A. Janke
132 58th Street, S.E.
Grand Rapids, Michigan 49508

Arthur Johnson, B.D.
5575 Lincoln Avenue
Hudsonville, Michigan 49426

Jean Kamp, M.S.W.
347 Rosemary, S.E.
Grand Rapids, Michigan 49507

Henry Kik, B.D.
2100 Frances S.E.
Grand Rapids, Michigan 49507

Clarence King, Ph.D.
2064 Oaknoll
Pontiac, Michigan 48057

William H. Kooistra, Ph.D.
849 Rosewood, S.E.
Grand Rapids, Michigan 49506

Hugh A. Koops, B.D.
363 College Avenue
Holland, Michigan 49423

Sharon L. Kraft, B.S.N.
2645 Penna
Pontiac, Michigan 48053

Paul R. Kramer
850 S. Ottillia
Grand Rapids, Michigan 49507

Carl Kromminga, Th.D.
1131 Benjamin Avenue, S.E.
Grand Rapids, Michigan 49506

Duane G. Kuik, M.A.
1332 Dunham, S.E.
Grand Rapids, Michigan 49506

Klaire V. Kuiper, M.D.
2208 Madison Avenue, S.E.
Grand Rapids, Michigan 49507

Herschel D. Kuipers, M.S.W.
75 West 33rd Street
Holland, Michigan 49423

Roy F. Lambert, B.D.
7289 Williams Lake Road
Waterford, Michigan 48095

Tim Limburg
615 Shamrock, S.W.
Grand Rapids, Michigan 49509

James Y. Lin, Ph.D.
1812 Onaway, S.E.
Grand Rapids, Michigan 49506

James Lont, B.D.
2331 Cambridge, S.E.
Grand Rapids, Michigan 49506

Phillip Lucasse, M.A.
851 Calvin, S.E.
Grand Rapids, Michigan 49506

Maureen Mather
1011 Aldon, S.W.
Grand Rapids, Michigan 49509

Paul W. Miller, B.D., M.A.
325 W. Main Street
Milan, Michigan 48160

Theodore H. Monsma, Ph.D.
1421 Rossman Avenue, S.E.
Grand Rapids, Michigan 49507

Robert A. Nykamp, B.D.
13 W. 26th Street
Holland, Michigan 49423

Inez Owen, M.A.
#D2 36 Murphy Street
Pontiac, Michigan 48053

D.A. Parrott, Th.B., M.A.
903 Maple
Kalamazoo, Michigan 49001

Frank W. Parsons
211 Robertson
Cadillac, Michigan 49601

Bernard Pekelder, Th.M.
922 Orchard Avenue, S.E.
Grand Rapids, Michigan 49506

Frank L. Pettinga, M.D.
1470 Peck Street
Muskegon, Michigan 49441

Cornelius Plantinga, Ph.D.
427 Mulford Drive, S.E.
Grand Rapids, Michigan 49507

J.D. Plekker, M.D.
1348 Lenox Road, S.E.
Grand Rapids, Michigan 49506

Henry R. Post, Jr., B.D.
1214 Wealthy, S.E.
Grand Rapids, Michigan 49506

Donald Postema, B.D.
1810 Covington Drive
Ann Arbor, Michigan 48103

Leonard J. Postema, M.A.
924 W. Highland Blvd.
Battle Creek, Michigan 49015

William R. Postmus, M.S.W.
1815 Chamberlain, S.E.
Grand Rapids, Michigan 49506

Donald K. Remillard, B.D.
4249 Linda Court
Drayton Plains, Michigan 48020

Paul Reynen, B.D.
First Reformed Church
Grandville, Michigan 49418

Alfred J. Reynolds, Ph.D.
3119 Hampshire, S.E.
Grand Rapids, Michigan 49506

Gordon L. Ritsema, M.A.
1018 Charlotte Avenue
Grand Rapids, Michigan 49504

Wendell Rooks, M.D.
1158 Nixon Avenue, N.W.
Grand Rapids, Michigan 49504

Marleen E. Sas, R.N., B.S.
631 East Fulton
Grand Rapids, Michigan 49503

Mel Scherpenisse, M.A.
347 Spencer, N.E.
Grand Rapids, Michigan 49505

Eugene Scholten, Ph.D.
94 E. 30th Street
Holland, Michigan 49423

Luke A. Schowalter, M.A.
435 W. Sixth
Royal Oak, Michigan 48067

Kenneth E. Sebens, M.S.W.
109 Grandview Avenue
Holland, Michigan 49423

Don Sloat, M.A.
5640 Christie, S.E.
Kentwood, Michigan 49508

Donald H. Smalligan, M.S.W.
2041 Maumee Drive, S.E.
Grand Rapids, Michigan 49506

Henry N. Smit, M.D.
1225 Franklin Street
Grand Rapids, Michigan 49506

Richard C. Smith, B.D.
22949 Edgewood
St. Clair Shores, Michigan 48080

J. Marion Snapper, Ed.D.
856 Benjamin, S.E.
Grand Rapids, Michigan 49506

Harland Steele, B.D., M.A.
2010 Kalamazoo Avenue
Grand Rapids, Michigan 49506

Wallace G. Stob, M.Ed.
1210 Oakes
Grand Haven, Michigan 49417

William A. Stroo, B.D.
707 Franklin Street, S.E.
Grand Rapids, Michigan 49507

Janice K. Straayer
217 Morris, S.E.
Grand Rapids, Michigan 49506

Terry K. Taylor
4171 Miramar, N.E.
Grand Rapids, Michigan 49505

W.J. Teeuwissen, B.D.
Box 125
Drayton Plains, Michigan 48020

Larry Teitsma, B.D.
3050 W. Leonard Street
Grand Rapids, Michigan 49504

Peter S. Uitvlugt, A.B.
337 Pleasantview Drive
Battle Creek, Michigan 49017

Clarence Van Ens, Th.M.
840 Marion Avenue
Kalamazoo, Michigan 49007

L. Vander Linde, Jr., Ph.D.
1240 Allerton, S.E.
Grand Rapids, Michigan 49507

Gerald Vander Tuig, M.S.W.
711 Ethel Avenue, S.E.
Grand Rapids, Michigan 49506

Catherine Van Opynen, A.M.
1935 Kalamazoo, Avenue, S.E.
Grand Rapids, Michigan 49507

Don L. Van Ostenberg, M.A.
2341 Madison Avenue, S.E.
Grand Rapids, Michigan 49507

R.J. Van Valkenburg, M.D.
7262 Grachen Drive, S.E.
Grand Rapids, Michigan 49506

Bouwine Van Vliet, M.S.W.
1014 W. Patterson
Flint, Michigan 48504

Henry Velzen, M.S.W.
6850 S. Division Avenue
Grand Rapids, Michigan 49508

Henry B. Venema, B.D.
951 Bates, S.E.
Grand Rapids, Michigan 49506

Peter J. Verkaik, M.D.
5816 Lincoln Ct.
Hudsonville, Michigan 49426

Wayne Walma
278 1/2 Central Avenue
Holland, Michigan 49423

Duard D. Warsen, M.S.W.
7051 Linden, S.E.
Grand Rapids, Michigan 49508

Jay A. Wesseling, B.D.
7655 Greenfield Avenue
Jenison, Michigan 49428

Floyd Westendorp, M.D.
46 W. 39th Street
Holland, Michigan 49423

Richard Westmaas, Ph.D.
1327 E. Butler, S.E.
Grand Rapids, Michigan 49507

Dorothy Westra, M.A.
1146 Noble Street, S.E.
Grand Rapids, Michigan 49507

Donna R. Westrate, M.A., M.S.W.
P. O. Box 284
Augusta, Michigan 49012

Bruce Wierks
333 E. Lakewood, Lot 104
Holland, Michigan 49423

Jack Wiersma, Ph.D.
1321 Bemis, S.E.
Grand Rapids, Michigan 49506

Ward Wilson, M.A.
1203 Church Street
Ann Arbor, Michigan 48104

C.E. Wittchiebe, D.D.
328 Hillcrest Drive
Berrien Springs, Michigan 49103

Gloria Yff, R.N.
6951 S. Division Avenue
Grand Rapids, Michigan 49508

G.R. Youngs, Ed.D.
2137 Chesaning Drive, S.E.
Grand Rapids, Michigan 49506

Benjamin Ypma, B.D.
4920 Bauer Road
Hudsonville, Michigan 49426

Ohio

Roger K. Barrett, M.A.
5664 Circle Hill Drive
N. Canton, Ohio 44720

Charles Curreton, Ed.D.
1008 Bel Air Drive
N. Canton, Ohio 44720

William Lenters, B.D.
20505 Watson Road
Maple Heights, Ohio 44137

Arthur Lomax, M.A.
199 Taylor Road
Mansfield, Ohio 44903

Margaret J. Potter, M.A.
3808 Robertaan Drive
Dayton, Ohio 45420

Thomas A. Wilkinson
203 Forest
Wellington, Ohio 44090

Roger L. Wood, Ph.D.
2032 Scotland Street, N.W.
Canton, Ohio 44709

Dale A. Young, Ed.D.
2735 Canton Road
Uniontown, Ohio 44685

Wisconsin

Loren O. Barker, M.S.
6020 Middleton Court S.
Greendale, Wisconsin 53129

Glenn W. Felch, M.S.
7822 Rogers Avenue
Wauwatosa, Wisconsin 53212

Martin Haendschke, Th.D., Ph.D.
3527 North 55th Street
Milwaukee, Wisconsin 53216

Basil Jackson, M.D.
9505 N. Port Washington Road
River Hills, Wisconsin 53217

Edward Oulund, M.A.
Camp Willabay
Williams Bay, Wisconsin 53191

Roger J. Stouwie, M.A.
603-G Eagle Hts. Apts.
Madison, Wisconsin 53705

SOUTH

Florida

Merritt Stanley Congdon, Ph.D.
Box 12, 662
St. Petersburg, Florida 33733

Harry Miller, B.D.
1414 San Benito
Coral Gables, Forida 33134

J. Thomas West, Ph.D.
Florida Presbyterian College
St. Petersburg, Florida 33733

Georgia

William J. Donaldson, B.D., Ph.D.
328 Broadland Road, N.W.
Atlanta, Georgia 30305

Miriam F. Smith, M.D.
1113 N. Jamestown Road
Decatur, Georgia 30033

Kenneth A. Weimer
1300 Richard Road
Decatur, Georgia 30032

Kentucky

William Conrad Cessna, B.D., Ph.D.
300 Mc Pheeters Drive
Wilmore,Kentucky 40390

David Goodrick, M.A.
568 N. Broadway, Apt. 10
Lexington, Kentucky 40508

Ray C. Middleton, B.D., D.A.G.
186 Madison Avenue
Danville, Kentucky 40422

Alan Moulton, M.A.
115 Pickett
Wilmore, Kentucky 40390

Louisiana

Jon Dale Hevelone
526 Madison
New Orleans, La. 70116

Mississippi

John C. Spencer, D.D.
1705 Flowood Drive
Jackson, Mississippi 39208

North Carolina

Boyd Max Dowell, Ed.D.
711 Faculty Street
Boone, North Carolina 28607

Alvin C. Dueck, M.A.
321 Jonaluska Road
Boone,North Carolina 28607

William E. Mc Creery, M.A.
1223 Victoria Court
Gregory Street
Fayetteville, North Carolina 28301

James H. Skelton, B.D.
Western North Carolina Sanatorium
Black Mountain, North Carolina 28711

Walter T. Snipes, Ed.D.
Rt. #1, Box 243
Boone, North Carolina 28607

Tennessee

Orvel Crowder, B.D.
Box C
Milligan College, Tennessee 37682

Divinity Library
Joint University Libraries
Nashville, Tennessee 37203

Joint University Library
206 Kirkland Hall (Divinity Library)
Nashville, Tennessee 37203

Robert Nuermberger, B.D., Ph.D.
Covenant College
Lookout Mt., Tennessee 37350

Leonard S. Pitcher, B.D., M.A.
Covenant College
Lookout Mt., Tennessee 37350

Texas

James Dolby, Ph.D.
5813 Westlawn
Waco, Texas 76710

Lindy L. Gotts, M.A.
1616 W. 6th #403
Austin, Texas 78705

Gordon J. Kieft, B.D.
7008 Selma, Apt. 1
Houston, Texas 77025

Donald M. Logan, M.A.
Box 4506
Texas Tech Station
Lubbock, Texas 79400

Virginia Wells, B.S.
3547 Colgate Lane
Irving, Texas 75060

WEST

Arkansas

Richard Ruble, M.S., Th.D.
John Brown University
Siloam Springs, Arkansas 72761

Colorado

Meindert Bosch
2647 S. Adams
Denver, Colorado 80210

R.M. Jurjevich, Ph.D.
R. R. #5, Box 847 N
Golden, Colorado 80401

Franklin Kaemingk, S.T.M.
2300 S. Birch
Denver, Colorado 80222

Edwin H. Kroon, M.D.
4400 E. Iliff Avenue
Denver, Colorado 80222

Charles Oppegard, M.D.
Bethesda Hospital
4400 East Iliff Avenue
Denver Colorado 80222

Iowa

Gilbert Besselsen, M.A.
800 Auburn
Dubuque, Iowa 52001

Ralph A. Bobbitt, Ph.D.
Box 1102
Graceland College
Lamoni, Iowa 50140

John De Vries, Jr., A.B.
118 E. Bloomington
Iowa City, Iowa

Lars Granberg, Ph.D.
Northwestern College
Orange City, Iowa 51041

Garrett G. Rozeboom, Ed.D.
Dordt College
Sioux Center, Iowa 51250

Serials Department
University of Iowa Libraries
Iowa City, Iowa 52240

John Stapert, Ph.D.
Dept. of Psychology
Northwestern College
Orange City, Iowa 51041

William K. Van Dyke, M.A.
509 1/2 Brown
Iowa City, Iowa 52240

Wolfgang Weilgart, Ph.D.
100 Elm Ct.
Decorah, Iowa 52101

Kansas

Charles R. Atwater, Ed.D.
733 N. Sixth
Sterling, Kansas 67579

Dean Kliewer, Ph.D.
311 Willow Road
Newton, Kansas 67114

Prairie View Mental Health Center
Attn: Elmer M. Ediger
Box 467
Newton, Kansas 67114

Carl I. Wilbur, Th.M.
1101 Mulvane
Topeka, Kansas 66604

Minnesota

Clifford V. Anderson
1804 Venus Avenue
St. Paul, Minnesota 55112

Ronald N. Berry, M.D.
924 Adeline Lane
Minneapolis, Minnesota 55422

James R. Buskirk, Th.M.
3354 Bellaire Avenue
White Bear Lake, Minnesota 55110

F. Wilmer Larson, M.D.
Suite 623, Southdale Medical Center
66th St. & France Avenue
Minneapolis, Minnesota 55423

Larry Vande Creek, Th.M.
Christian Reformed Church
Hancock, Minnesota 56244

Missouri

Peter T. Burks, B.D.
79 Webster Woods
Webster Groves, Missouri 63119

R. Lofton Hudson, B.D., Ph.D.
310 W. 49th Street
Kansas City, Missouri 64114

Nebraska

Duane E. Spiers, Ph.D.
1465 N. 91st Street
Omaha, Nebraska 68114

North Dakota

James E. Brandt, Ph.D.
34 Robinwood
Minot, North Dakota 58701

FAR WEST

California

Walter Ackerman, B.D.
17621 Ardmore
Bellflower, California 90706

F. Audrey Beslow
1208 S. Marengo, Apt. M
Alhambra, California 91803

Gerald Den Dulk, M.D.
P. O. Box 275
Ceres, California 95307

Rhea H. Forman, A.B.
128 N. Oakland
Pasadena, California 91106

Shirley Homfeld, M.R.E., Ed.D.
San Jose State College
San Jose, California 95114

Harry E. Jones, Jr., M.A.
3850 Gondar Avenue
Long Beach, California 90808

Robert S. Laskey, M.S.
7000 Chris Avenue
Sacramento, California 95828

Howard W. Lutz
c/o Fuller Theological Seminary
135 N. Oakland Avenue
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Bruce Narramore, Ph.D.
1409 N. Walnut Grove Avenue
Rosemead, California 91770

Pacific Lutheran Theological
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2770 Marin Avenue
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Rex L. Rook, M.D.
11632 Paseo Bonita
Los Alamitos, California 90720

Ernest D. Schellenberg, Ed.D.
469 N. Glendora Avenue
Covina, California 91722

Milford Sholund, B.D.
725 E. Colorado
Glendale, California 91205

Suellen Skinner, R.N.
1719 1/2 Winona Blvd.
Los Angeles, California 90027

Dwight H. Small, B.D.
2813 Eaton Avenue
San Carlos, California 94070

Le Roy Train, B.D., M.A.
2450 14th Avenue
Kingsburg, California 93631

Donald F. Tweedie, Ph.D.
177 North Madison
Pasadena, California 91101

Vanden Bosch, Thomas, B.D., M.A.
624 Baker Drive
Ripon, California 95366

Duane A. Visser, B.D., M.A.
3030 North Crystal
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Hawaii

Melvin D. Hugen, Th.D.
2875 Pacific Heights Road
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New Mexico

Wilfred Sawyier, Ph.D.
9801 Hannett Place, N.E.
Albuquerque, New Mexico 97110

Washington

E. Mansell Pattison, M.D.
Dept. of Psychiatry
University of Washington
School of Medicine
Seattle, Washington 98105

CANADA

Alberta

R. Oakley Dyer, S.T.M.
2844 Blecker Road, N.W.
Calgary, Alberta, Canada

Donald C. Fair, Ph.D.
Dept. of Educational Psychology
University of Alberta
Edmonton, Alberta, Canada

British Columbia

Alfred D. Adrian, M.D.
2145 West 32nd Avenue
Vancouver, B.C., Canada

John D. Friesen, Ph.D.
5124 Winskill Drive
Ladner, B.C., Canada

Ontario

Olive R. Anstice, M.A.
Apt. 1, 35 Yorkshire St., S.
Guelph, Ontario, Canada

Martin D. Geleynse, B.D.
6 Beamer Avenue
St. Catherines, Ontario, Canada

George H. Gort, M.D.
49 June Avenue
Guelph, Ontario, Canada

William Moreland, Chaplain
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Orillia, Ontario, Canada

Willard J. Nuss, B.D., M.A.
1056 William Street
London, Ontario, Canada

Clinton F. Story, M.D.
150 Delhi Street
Guelph, Ontario, Canada

Merville O. Vincent, M.D.
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Guelph, Ontario, Canada

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A.P.O. New York, New York 09742

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c/o C.P.O.
Lakenheath Airbase
United Kingdom
A.P.O. New York, New York 09179

C. Joe Sturz, M.A.
X-15 Culle Lao, Este,Levitown Lakes
Catana, Puerto Rico 00632

Ronald E. Ducroq, B.D.
24 Centenary Road
White Ridge, Po. O. Maraisburg
Transvaal
Republic of South Africa

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Christian Association

for

Psychological Studies

Program

of the

FIFTEENTH ANNUAL CONVENTION

THEME:

*"The Christian's Quest for
Maturity"*

at
STOUFFER'S OAKBROOK INN
2000 Spring Road
Oak Brook, Illinois

April 18 - 19, 1968

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PREFACE

The convention this year revolves about the theme, "The Christian's Quest for Maturity." The focus will be upon normalcy and the ways and means whereby Christians can become more healthfully mature.

Therefore the convention this year continues the C.A.P.S. program of exploring the ways and means of dealing with man and his problems within the context of the evangelical Christian faith.

In 1954, at the first convention, along with some general papers on Christianity, Psychology, and Psychiatry, there began a discussion on the Christian approach to understanding personality. The next year, along with more general papers, the group considered: "The Place of the Christian Concept of Sin in the Theory and Practice of Psychiatric Work." Included in the 1956 papers was one on the "Formulation of a Christian Psychology."

Beginning in 1957, the convention each year adopted a singular theme for study. For the next two years ('57-'58), the papers centered on "Toward a Christian Concept of Personality." 1959 saw a furtherance of these ideas under the title: "Personality Change; Criteria and Methodology." The themes for subsequent years were: "Guilt in the Christian Perspective" (1960); "The Psychology of Christian Conversion" (1961); "Social-Psychological Aspects of Christian Nurture" (1962); "Understanding and Helping Teenagers and the Married" (1963); "The Dynamics of Forgiving" (1964); "The Dynamics of Learning Christian Concepts" (1965); "Christian Perspectives on Hostility" (1966); "Contemporary Morality and Behavioral Deviations" (1967).

Each year all the papers are published in a volume which we call the "Proceedings." Copies of annual volumes are available from the Executive Secretary. At the present time only copies of the 1967 Proceedings are available at a cost of $2.50 each. Members receive copies as a part of their membership privilege.

Xerox and microfilm copies of past Proceedings for years 1954-1966 are available (Order # OP 34, 187) from University Microfilms Library Services, Ann Arbor, Michigan 48106.

Each year the Board of Directors is open to suggestions as to what themes will be of real value to those of the different professions which meet together in this convention. The Board has always tried to maintain a good balance between the practical and the theoretical.

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THE RELIGIOUS MATURITIES OF THE ADULT PERSON

by

Orlo Strunk, Jr., Ph.D. *

Contemporary behavioral sciences are not content to be exclusively descriptive endeavors. Nor is it realistic any more to insist that psychological science ought only to be preoccupied with understanding, prediction, and control, the traditional canons of science. Though these intentions may be noble and valid, they are not exhaustive. The sciences of human behavior have become normative in design, if not overtly and conspicuously, then insidiously and mildly. The fact is that in the case of psychology and psychiatry--especially as they are practiced in the clinic and in the market place--normative propensities were there from the very beginning of the activities, although practitioners have frequently refused to acknowledge such.

Even today it is easily possible to find psychotherapists who argue vehemently that their personal values play no part in the therapeutic relationship. Or they contend that the wholeness they wish for their clients or patients is strictly a self-determined objective, devoid of their own normative criteria. And though we have no great pyramid of empirical research to refute these healers' claims, what little we do have appears to indicate that by some strange process those patients rated as "most improved" by their therapists tend to hold the same values as their therapists (Welkowitz, Cohen, and Ortmeyer, 1967). Admitting the fact that there are many possible interpretations which can be applied to such findings, one of them--that the psychologist does provide a normative model for his clients--cannot be dismissed as an unlikely possibility.

In the case of my own special branch of psychology, that of religious psychology, the point is perhaps even more debatable and touchy. Traditionally, the workers in the psychology of religion have insisted that the psychologist as psychologist is not able to draw conclusions about the truth or falsity of religious factors. A typical passage--one I require my students in the psychology of religion to read before each and every semester in which the course is offered--is from the classical period of religious psychology. It argues as follows:

> The psychology of religion, by its very nature as a science, is bound to restrict itself to a limited area of fact in order to explain it. In the total fact represented by the religious experience of prayer and conversion, psychology can take note only of the human, psychical side. The

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*Dr. Orlo Strunk, Jr. is Dean and Professor of Psychology at West Virginia Wesleyan College.

> activity of God as such cannot become an object of scientific inquiry. Hence, the conclusions of psychology, as applied to religious experience, will be like all other scientific conclusions--true so far as they go, and within the limited area of the interest involved; but they are relative and not absolute. They need to be supplemented by and coordinated with other conclusions reached along philosophical and theological lines. The psychology of religion can never take the place of the philosophy of religion, nor can it render theology otiose. It can show us that religious experience is normal, and, by tracing the human mechanism of such experience, it may even encourage us to believe that the working of the normal mind, in this sphere as in others, may be trusted. It will still leave to the philosophy of religion the task of considering the final implications of such experience. Hence, while the mechanism of the psychology of religion may be granted for its own particular purposes, theology may still claim the right to consider the same facts under their divine aspect, so far as this lies open to us (Price, 1959, p. 273).

This is an appealing and generally satisfactory explanation of the peculiar place the psychology of religion can play in the structure of the human sciences. And it is essentially an acceptable and trouble-free point of view. But in actuality, things do not, strictly speaking, work out this way. When, for example, Freud, in his *The Future of an Illusion* (1964), went to great pains to define illusion as a belief having its roots in a wish, he *did* acknowledge that an illusion might indeed correspond to reality. But all of us who have read that important work know very well that he was making some rather clear and firm statements of a normative character, albeit, admitted, through the use of inferences and inuendoes. The point is, the normative tends to find its way into our sciences, no matter how strongly we may insist on our innocence in such matters.

I conclude this opening augury with a personal witness: Several years ago I undertook the audacious task of defining religious maturity within a psychological framework (Strunk, 1965). In the writings of Sigmund Freud, Carl G. Jung, Erich Fromm, William James, Gordon W. Allport, and Viktor E. Frankl, I found numerous normative leanings, either directly stated or strongly inferred. I then made the enigmatical leap: I tried to synthesize these insights into a meaningful definition of religious maturity.

If I learned one thing from that exercise, it was that religious maturity as a category is in essence quite mysterious--something perhaps I should have learned from Rudolf Otto or Carl Jung a long time ago. I also learned that religious maturity itself lies beyond the ordinary theories of psychology and psychiatry. Since then I think I have discovered something else, too: religious maturity, as a dynamic of existential states and processes, lies beyond the reach of any of man's disciplines, including the "queen of sciences," theology--at least as theology is generally practiced today. And, I must add that though these conclusions on my part need not deter a bit from the attempt to understand the characteristics and dynamics of religious maturity, psychologists, psychiatrists, and theologians involved in such a quest ought to know very early that religious maturity, even on a level considerably below the ultimate, is not only an incomprehensible abstraction; it is a non-existent category. There are religious maturities, as there are religious individuals, and these are open for us to discover, handle, analyze, even perhaps befriend. But we must guard against taking any one of them and assigning it any kind of singular, normative position.

But let me elaborate these theses and convictions a bit further, at the same time relating them to our contemporary situation as behavioral scientists and applied theologians.

Psychological Maturity and Religious Maturity

In the development of psychological science, especially as related to the psychology of personality and to counseling and psychotherapy, the idea of maturity has taken many strange turns. The term maturity itself has come to mean "the state or condition of complete or adult form, structure, and function of an organism, whether in respect to a single trait or, more often, all traits" (English and English, 1958, p. 308). Though such a connotation is not desperately controversial, the real rub comes when we wish to add content to the general concept. Just what are the characteristics or traits of this state or condition? How do we recognize those distinctive attributes which separate maturity from immaturity?

I am reminded here of an answer the late Gordon W. Allport gave to a Harvard sophomore who wanted him to explain the difference between a normal person and an abnormal person. Allport paused and reflected a bit, struggling as any man must who is fully aware of the complexities of such a question yet knowing that his inquisitor has neither the patience nor the insight to agonize along for an answer. Then he said, "This is an institution, and all of you are members of this institution. Not far from here is the Boston Psychopathic Hospital. It too is an institution, and it has its members. You are different from them. They are different from you." Allport then returned to his lecture notes.

I'm sure Dr. Allport knew that his answer was unsatisfactory. And later in his lecture he gave support to his slightly flippant response by reminding his class of the tremendous complexities involved in making meaningful differentiations in the areas of "normal" and "abnormal" and "mature" and "immature."

The fact is, of course, it was Allport who was one of the most adventuresome behavioral scientists in facing the issue of normative definitions. In his 1937 book on personality (Allport, 1937), he started by saying that the developed person is one who has a variety of autonomous interests and can lose himself in such things as work, contemplation, recreation, and loyalty to others. He then gave his definition content by describing the characteristics of self-extension, self-objectification, including insight and a sense of humor, and, finally, what he termed a unifying philosophy of life. In his 1961 revision of his book, he gave even greater space to a discussion of the mature personality (Allport, 1961, Ch. 12). Here he listed as criteria the following notions: extension of the sense of self; warm relating of self to others; emotional security; realistic perception, skills, and assignments; self-objectification; and a unifying philosophy of life.

All of this is exceedingly interesting in itself, but what makes Allport's contribution to the literature on religious maturity even more definite is the fact that he was willing to go beyond a description of the mature personality and propose a list of characteristics essential for the mature religious sentiment. For him the mature religious sentiment is well differentiated, dynamic in character in spite of its derivative nature, productive of a consistent morality, comprehensive, integral, and fundamentally heruistic (Allport, 1950).

Rather than discuss the content of Allport's concept of the mature personality and the mature religious sentiment, I should merely like to use them, along with another to follow, to illustrate the nature of the problem of arriving at a defensible definition of religious maturity.

The second illustration comes from the work of Abraham Maslow (1954, 1962) and his concept of self-actualization. But rather than dealing directly with his theories, I should like instead to illustrate by making reference to an inventory which proportedly measures self-actualization--thus adding, I trust, a very practical dimension to our concern since this inventory has been used in counseling, in industrial situations, and in educational settings. The instrument, called the Personal Orientation Inventory, was developed by Dr. Everett L. Shostrom (1966), director of the Institute of Therapeutic Psychology, at Santa Ana, California. Though it is a relatively new inventory, its uses in showing relationships between self-actualizing persons and pathological subjects have been impressive (Knapp, 1965; Shostrom and Knapp, 1966). It measures, in terms of ratio scores, the following characteristics: time competency, inner directedness, self-actualizing value, existeniality, feeling reactivity, spontaneity, self-regard, self-acceptance, nature of man, synergy, acceptance of aggression, and capacity for intimate contact. An analysis of a profile of these various ratio scores gives an index of the degree of self-actualization which has been achieved by the subject.

Now, what is the relationship of these two notions of maturity to that of religious maturity?

In the case of the Allportian criteria, we find an interesting and somewhat typical state of affairs. A caustic critic has observed that we do not have here a concept of religious maturity at all; rather, we have presented to us a picture of a liberal Episcopalian. And in a very real sense, this is indeed the case. Certainly applying Allport's characteristics to an evangelical Disciple of Christ member, for example, might present some severe difficulties. Or trying to fit a practicing Hindu into the model becomes a rather impossible kind of exercise.

But there is one consistency which shows itself; and this is when we take Allport's mature religious sentiment and relate it to his concept of mature personality. In this psychological conceptualization, we find a place for religious maturity; but we must be careful to note that the religious factor finds its niche within the broader notion of mature personality. Specifically, we note that a unifying philosophy of life may contain the religious factor. In fact, Allport, though admitting of many possible cognitive orientations, gives special weight to Spranger's belief that the religious orientation is the most comprehensive and integrative of all value orientations. Nevertheless, we must recognize the assumption that religious maturity is viewed within the larger concept of mature personality.

When we turn to the model of self-actualization, we discover a similar assumption. Although the Personal Orientation Inventory does not treat religion as conspicuously as does Allport's approach, it includes several traits or factors which carry a religious overtone. For example, the Nature of Man scale deals with what we might call proceptive directions or proceptive sets. Frequently these are, of course, religious in tone and content. In fact, a clear normative and evaluative factor is present in this scale, for those subjects who see man as essentially evil or bad hurt their chances of being defined as self-actualizers. Though this point alone is worth discussion and offers problematics of no little consequences for the religious practitioner, it is noted here only to point up the tendency to include the religious dimension within the concept of psychological maturity--in this instance, self-actualization.

Now I do not present these illustrations primarily as criticisms of the propensity to place religious maturity under the psychological categories, though I am certain that such a tendency does lend itself to attack from theologians and philosophers and others who perceive their disciples as having a wider and larger purview. My point is that when this is done--and, frankly, I see no way of avoiding the practice--we are aware of what is being done and that we appreciate the limitations which inhere in such tendencies. An even more severe warning seems legitimate in view of what we too often find in the literature; namely, that we ought always state as clearly as we can the context in which we speak of religious maturity. If this is done with insight and openness, I am convinced that we will reserve the term "religious maturity" for very special usage. Also, such caution, if taken seriously, might even bring forth a wise sort of humility capable of handling the facts with sympathy and care. The warning might even lead those of us who are behavioral scientists to the place where we would be willing to embrace a more humanistic aura in which to make our studies. Indeed, there are some current signs that humanistic psychology already recognizes the complexity and multi-dimensionality of the religious problem (Bugental, 1967). Perhaps its extension will help to deter the chances of premature closure so irritatingly characteristic of the psychology of religion as well as the other sciences of religion.

Nature of Religious Maturity

It would be only slightly less than cowardly of me to leave this issue without exposing myself a bit in regard to the attempt to understand the nature of the concept of religious maturity. In another place I have imperiled myself by offering a definition of mature religion based on the opinions and inferences of psychologists and psychiatrists. Here is that definition:

> Mature religion is a dynamic organization of cognitive-affective-conative factors possessing certain characteristics of depth and height--including a highly conscious and articulate belief system, purged, by critical processes, of childish wishes and intensely suited and comprehensive enough to find positive meaning in all of life's vicissitudes. Such a belief system, though tentative in spirit, will include a conviction of the existence of an Ideal Power to which the person can sense a friendly continuity--a conviction grounded in authoritative and ineffable experiences. The dynamic relationship between this belief system and these experiential events will generate feelings of wonder and awe, a sense of oneness with the All, humility, elation, and freedom; and with great consistency will determine the individual's responsible behavior in all areas of personal and interpersonal relationships, including such spheres as morality, love, work, and so forth (Strunk, 1962, pp. 144-145).

Though I am still quite willing to defend this cumbersome attempt--within the context of what I have called a stimulus definition--already I have hinted at its limitation and inadequacy. It may even be a helpful definition for those who are content, or tolerant enough, to accept religious maturity as a circle within the much larger circle of mature personality.

But despite this positive possibility, I should like to suggest a slightly different approach to viewing religious maturity, one which has not been taken very seriously by those few who have been willing to speak of religious maturity or comparable notions.

May we not consider religious maturity in terms of a comprehensive stratification scheme (Gilbert, 1951, 1967)? Ordinarily, when we Americans import stratification concepts from Germany, we fragment the theories, or perhaps more kindly, we select what we want in such theories and conveniently overlook or forget what we do not want. It is not difficult, for example, for those of us outside the behavioristic stream to accept the ideas of the unconscious, the preconscious, and consciousness. But most of us find it exceedingly uncomfortable to assimilate the notion of a collective unconscious and even more distasteful to speak openly about such notions as cosmic consciousness or universal consciousness.

Now it is true that in our depth explorations we contribute toward accomplishments of height. This is to say that if we take seriously the individuation process as described by Jung (1940, 1958; Goldbrunner, 1964), we arrive at wider consciousness. Indeed, from the perspective of our immediate concern, religious maturity may be seen as having its basis in how well the individual has been able to become aware of the religious archetypes of the collective unconscious.

This, it seems to me, is still a fruitful way of approaching an understanding of religious maturity, especially if we take seriously Hillman's recent suggestion that we learn to "befriend" the inner workings of our unconscious, to become, in a sense, our "own mythologist" (Hillman, 1967). But I am convinced that a comprehensive stratification approach must also take into account many "not-self" categories--areas of potential acquisition which rest outside and beyond the unconscious, personal or collective, but which, through a befriending process, add to our range of awareness.

It is interesting to note that one of the most recent attempts to articulate a level of awareness conceptualization comes from the Canadian psychologist, Joseph R. Royce (1964). I say interesting because it was a fellow countryman of his, Dr. Richard M. Bucke (1901), who, over sixty years ago, introduced the concept of cosmic consciousness. Bucke, a psychiatrist, is not mentioned by Royce--which is, parenthetically, another interesting historic sidelight. In fact the Canadian psychiatrist's work is amazingly absent in the literature of religious psychology generally, although William James in his Varieties (James, 1961, p. 313) refers to Bucke's book, Cosmic Consciousness, with serious intent.

Bucke wrote, "Cosmic consciousness in its more striking instances is not simply an expansion or extension of the self-conscious mind with which we are all familiar, but the superaddition of a function as distinct from any possessed by the average man as self-consciousness is distinct from any function possessed by one of the higher animals" (Bucke, 1901, p. 2).

Cosmic consciousness, then, cannot be contained within the ordinary meaning of the individuation process, because this stratum of awareness has to do with the life and order of the universe. It is associated with a kind of knowledge of that which transcends the Self, and in this sense it belongs to another stratum and represents another dimension of being.

In Royce's approach this stratum is called ultimate consciousness (Royce, 1964, p. 172), and is characterized as a psychic state which places man beyond his encapsulated condition. Royce's guarded comment on the mysterious nature of this ultimate consciousness is especially relevant for the entire question of religious maturity:

> Presumably, ultimate consciousness is synonymous with God or ultimate reality, implying omniscience or complete awareness. If there are states of awareness which come closer to ultimate reality than what we have described as individuated consciousness, we in the West are not sufficiently cognizant of such states (Royce, 1964, p. 182).

As we might guess, Royce is then driven to the East and the Eastern religions for some assistance and hope, a move which Jung was also forced to make early in his research. And a fact which, I trust, demonstrates just how complex the question of religious maturity becomes when it is faced in an open and realistic fashion. Complexity and idiomorphic forms become integral with the subject of religious maturity. There is no escaping these characteristics, no matter how much we as psychologists, psychiatrists, theologians, and behavioral practitioners may wish to do so. Those who do choose to escape these factors deliberately encapsulate themselves albeit, perhaps, for good and the most respectable of scientific reasons. But they surely have a responsibility to be as aware as possible as to what they are doing.

Religious Maturity and Christian Maturity

By this time I am sure that many of you have concluded that here is another one of those readers of papers who has forgotten--or worse still, never knew--the theme of the conference in which he has been invited to participate. I have been exposed to several such people myself and know how irritating such an offense can be. But I assure you that what I have said about religious maturity is a necessary prerequisite for any consideration I might give to the notions of Christian maturity and for the Christian's quest for maturity. Indeed, it seems to me that although it is quite possible to develop a concept of Christian maturity independent of the considerations I have so far raised, sooner or later we will want to confront the important issue of the relationships between a developed notion of Christian maturity and of religious maturity itself and of psychological maturity in general. The question, for example, "Is the mature Christian *ipso facto* religiously mature?" seems to be a necessary one. Or even more stimulating and controversial is the question, "Is the religiously mature individual necessarily psychologically mature?" These questions imply some sort of recognition of the issue already noted in terms of religious maturity taking its place within the notion of a mature personality or of transcending the psychological category.

I must start this excursion by claiming that whatever we can know about the nature of Christian maturity, we ought to begin by recognizing that there are Christian maturities rather than Christian maturity. No matter how irritating this pluralistic thesis is, I see no way of ignoring it without oversimplifying the issue or deliberately overlooking what we already know of the religious sentiment and of the history of religion.

This point was recently brought home to me in a dramatic and profoundly concrete fashion. My denomination invited me to write a curriculum book consisting of twelve brief biographies of twentieth century Christians (Strunk, 1969). In preparing to write the volume, I had to read scores of biographies, autobiographies, and letters of the different people to be included. What struck me most decisively was the complete absence of any kind of uniform or common core of characteristics of these people. Merely mentioning their names will, I believe, give you the sense of my point: Rufus Jones, Simone Weil, Mary Bethune, Toyohiko Kagawa, Angelo Roncalli, Thomas A. Dooley, Dietrich Bonhoeffer, Francis J. McConnell, Joseph Gomer, Evelyn Underhill, Frank Mason North, and Helen Keller. Now I am quite willing to admit that we could argue for a long time in regard to the degree of Christian maturity of these persons. Yet we would tend to agree, I judge, that each one of them has been marked as a Christian worthy of emulation by a large number of his brothers in the faith. My point is that it appears hopeless to find a set of neat and common characteristics which can be found in all of them. The idiographic factor, in other words, dominates the problem, to say the least.

As I have written in another context, "When the gospel is translated into personal acts, it loses something in the translation.... At the same time, it is enriched and made unique by the personality of the Christian. He communicates his translation in a way peculiar to him, and since no two people are alike, the characteristics of the witnessing Christian must be seen as variable and flexible" (Strunk, 1968, p. 34). Of course, I realize that as behavioral scientists we are uncomfortable with this kind of statement. I do not wish to belabor this point. Yet the complex-idiographic propensities of our problem cannot be dimmed or we risk losing the heart of the matter. Dr. Rollo May has given us these words appropriate to my point:

> One can gather empirical data, let us say on religion and art, from now till doomsday, and one will never get any closer to understanding these activities if, to start with, his presuppositions shut out what the religious person is dedicated to and what the artist is trying to do. Deterministic presuppositions make it possible to understand everything about art except the creative act and the art itself; mechanistic naturalistic presuppositions may uncover many facts about religion, but, as in Freud's terms, religion will always turn out to be more or less a neurosis, and what the genuinely religious person is concerned with will never get into the picture at all (May, 1960, p. 33).

Though May is saying this in regard to his plea for a more existential stance on the part of behavioral scientists, I think the principle is equally true for all who seek to identify the marks of Christian maturity whether they are behavioral scientists or theologians.

Now I hark this warning not to degrade or discourage the many attempts to come to some agreement on a style of life for the Christian. These exercises can be both productive and creative, as I am sure we will see in later presentations in this conference, and as we have seen in studying some of the recent attempts to make such differentiations by death of god theologians, for example (Hamilton, 1961, Ch. 4). But I think we need to know the peculiar nature of these findings, and use them with extreme care and insightful timidity.

For example, I am sure it is quite possible for a group of knowledgeable members of a Southern Baptists congregation to sit down and work through a list of traits characteristic of Christian maturity. They might even find empirical ways of translating these traits to IBM cards and with enough ingenuity and tongue-in-cheekness, define individuals on a continuum ranging from immature to mature. There is one sense in which a practice of this sort is legitimate. We do it all the time in other areas of behavioral science; and we proudly talk of our operational definitions and findings. But, as I have tried to say in the section on religious maturity, the mature religious sentiment is far too complex for such gymnastics; and now I am saying the same of the attempt to designate traits of Christian maturity.

I am truly sorry if this agnostic stance is bothersome and irritating; but I simply believe that it is the only realistic position in view of the reality we are just beginning to discover or rediscover about religion and the personality of man.

The Christian's Quest for Maturity

Some of you may still be wondering if I have missed the theme of this conference. I have directed myself to the topics of religious maturity and of Christian maturity, but I have not really dealt with the issue of the Christian's quest for maturity, the actual theme of this meeting. But my intent and approach have been deliberate, I assure you--for I believe that to speak of a Christian's quest for maturity forces the question, What kind or kinds of maturities? Are we saying that the Christian's quest ought to be for a general psychological maturity (mental health)? Or do we wish to say that the Christian's main quest ought to be directed toward the notion of Christian maturity? Or should we speak instead of the Christian's quest for religious maturity?

Even more tantalizing is the question, Is a mature Christian already both religiously and psychologically mature?

These issues and relationships, I assume, will emerge more clearly in the discussions and papers that follow. One thing appears eminently certain: The theme "The Christian's Quest for Maturity" carries with it a constellation of active barnacles of complexity and multidimensionality deserving the most serious kinds of analyses and syntheses.

All of which propels me to another notion which appears in the theme of this conference; namely, the quest for maturity. If a definitive understanding of Christian maturity or religious maturity presently stands beyond us, as I believe it does, then the question of the search takes on a peculiar and fascinating quality. I am reminded of the contribution of Dr. Viktor E. Frankl who has insisted that self-actualization, or pleasure, or power, cannot be sought directly; they are by-products of the search for meaning (Frankl, 1962; 1967). I believe this same principle might well apply to the spiritual quest for maturity. Religious maturity and Christian maturity and I suspect psychological maturity are not goals resting at the end of some uphill climb. Instead, they are a part of life--givens, if you will, which are there in their magnificence and diversity, available to us if we can find ways of befriending them. Whatever the meanings of Christian maturity or religious maturity or mental health may be, we can befriend these meanings if we are open to life and to reading it with insight, patience, and vigor.

To return to my original assertion in regard to religious maturity, the process of awareness in which we do participate gives us also our maturity. The process itself helps to condition the content, and this content is, as I have said, unique for each one of us. That such processes transcend the tools of the behavioral sciences or science in general or empirical dogma ought not to surprise us. As human beings, however, we do have a responsibility to see that we and others do not reduce these processes and givens to fit some mean, little method or some pathetic assortment of psychiatric or metapsychological assumptions.

This point was very recently made clear by Dr. Orville S. Walters in his review of the tendency of theology, or certain contemporary theologians, to accept and make full use of the Freudian notion of the unconscious. He observes, "The generous use of psychoanalytic terms by (theologians) bespeaks premature and overenthusiastic commitment to a sectarian psychology that has not been able to win itself a comparable acceptance within science" (Walters, 1968, p. 125). I suggest that the same tendency may be at work when we consider the relevance of such processes as self-actualization, peak-experiences, and individuation as appropriate processes in understanding religious and Christian maturities.

One scholar recently called such a tactic a form of idolatry. Dr. David Bakan observes, "If it were possible to root out idolatrous tendencies in both science and religion, then the singularity of the impulse expressed in both would emerge clearly. It is not that religion, as some have maintained, supplies mythical answers until science can provide more valid ones. Rather, it is that both religion and science are attempts on the part of mankind to search out the nature of himself and the world in which he lives. But it is *search* rather than answer which is significant. Indeed, as soon as either the scientist or the theologian allows himself to fix upon an answer as if it were the ultimate fulfillment of his impulse, he stops being either scientist or theologian and becomes an idolater" (Bakan, 1966, p. 9).

In the context of this conference's theme it is the *quest* itself which takes on primary value!

Maturity and the Church

Though it is not my assignment or responsibility to present an extended commentary on the role of the Church in the Christian's quest for maturity, for the sake of my own therapy and conscience I should like to introduce a personal conviction on this subject. I believe this conviction to be related to what I have said about psychological maturity, religious maturity, and Christian maturity, especially as these theoretical statements may be manifested in the concrete concerns of the religious organization itself. For though it may well be, as Bishop Robinson (1963), 1965) has so elegantly observed, that in the years ahead more and more people will need to work out their spiritual survival and development outside the organized church, the fact still remains that it is in the church, especially the local church, where the individual first senses the nature and mystery of the religious question. And it is here too where he may be conditioned to the notion of a mature religious sentiment or to a model of Christian maturity. There may be many places where the spiritual development can begin, but the church remains one such locus.

This is not the place for me to attempt to outline a doctrine of the Church, even if I were qualified to do so. Yet, in view of what I have said about the nature of maturities, I feel obliged to claim that an authoritarian-moralistic orientation is probably less likely to provide the individual with the atmosphere most capable of exposing the fullness of God's world; and, therefore, this kind of structure is an inadequate resource in the search for maturity of any kind.

In another place (Strunk, 1968), in trying to identify the ways the Church might answer the claims of contemporary atheism, I turned to these words describing the Church when it is at its best: "The Church is most true to its own nature when it seeks nothing for itself, renounces power, humbly bears witness to the truth but makes no claim to be the possessor of truth, and is continually dying in order that it may live" (Oldham, 1959, p. 103). This kind of church, I believe, could play a significant role in providing the sort of atmosphere especially suited for the discovery of all maturities and in assisting individuals to find their unique style of participating in such maturities.

One final note relative to the potential role of the Church in the quest for psychological, religious, and Christian maturities. I refer here to the clergy and the part they play in assisting individuals to open themselves to the fullness of their faith and their world. It seems to me that there has never been a time in the history of the Church when the pastor and priest have been called upon to represent so much and to do so much, especially in that area which we once called spiritual direction. The start of my point on this score may be made by quoting again the Jungian analyst, James Hillman:

> Where the analyst only exceptionally meets with his analysand outside of his consulting room, and the physician makes house calls ever more rarely, the minister has the unique opportunity of entering the home and performing his pastoral function within the natural habitat of his charge. The discussions which take place about "visits" of the minister, whether he may telephone a member of the congregation if he is worried about him, whether he ought to call on a woman when her husband is at work and she is alone, whether the children should be allowed in or not--in short, the entire question of managing the spatial problem of the human connection, may better be seen as one of attitude rather than as one of technique. Under the influence of psychotherapy and the medical model of the analyst, ministers tend more to see their troubled parishioners in their studies ("Den," "lairs," "retreats"). This only cuts the ministers off further from their charges, turning parishioners indeed into patients, owing to the anxiety of the minister about

> handling the human connection on the spot, where the action is. The minister has a unique opportunity of entering the home, the family itself, where the soul goes through its torments. The tradition of pastoral care shows that the minister not only may make visits, he must make them. The shepherd looks after his flock; his dog follows up strays, has an ear cocked for trouble, and puts its nose in everywhere. This is possible if the shepherd understands distance and does not feel reduced and subdued entering the space of the other.... The task of the counselor is essentially different from that of the analyst, the clinical psychologist, and the academic psychologist. And his tradition goes back to Jesus, who cared for and cured souls in many ways: preaching, wandering, visiting, telling tales, conversing, arguing, touching, praying, sharing, weeping, suffering, dying--in short, by living to the full his own destiny, true to his life (Hillman, 1967, pp. 31-32; 46).

This is not an argument against psychological or psychiatric sophistication on the part of clergymen. Ministers need all the knowledge of psychological dynamics they can get. But they need much more. They need to be experts, for example, in "God's forgotten language." Also, the Church needs what I should like to call a shamanistic ministry, a ministry of men who are by training and experience and temperament considerably more than psychologists in clerical garb. Through complex and variable psychic integrations they are, like the shaman in primitive societies (Eliade, 1960), peculiarily sensitized to man's condition and devoted existentially to the befriending of all those forces which determine an individual's destiny. This kind of ministry, if an integral part of the Church, would serve as an invaluable resource in the individual's entrance into the complex and idiographic processes which we try to glaciate in the concepts of psychological, Christian, and religious maturity.

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REACTIONS TO DR. STRUNK'S PRESENTATION

by

Phyllis Peters, Ph.D. *

I might explain the point of view from which I will be "reacting" to Dr. Strunk's address in the few minutes allotted to me. I am a psychologist, and spend all of my time functioning as a clinician. Also, I am in a personal quest for Christian maturity, as are many of you. I also happen to be a woman who is good at "reacting" in general.

I appreciated the scholarly paper of Dr. Strunk this morning. I would especially like to support a couple of his statements. I firmly believe that it is impossible to avoid influencing those with whom we work with our personal values. Many of us have recognized that this was so, and we have begun to use this information for us in therapy. At the Day Center where I work, we often inform the clients of our personal values so they may distinguish them more realistically from our therapeutic aims and goals.

I also agree that it is impossible to arrive at a single definition of religious maturity that all of us would agree to. Maturity must include some freedom to be experienced creatively and uniquely in the individual personality.

I do have a question that I wish Dr. Strunk would discuss in a future book. He mentioned the "collective unconscious," as if he had experienced it. I do not understand what he meant by it, and I have not experienced this to my knowledge.

The question of whether or not there are different types of maturity, and whether a person can be spiritually mature without having a mature personality, is one of those meaningless academic questions. We have all known outstanding Christians who were known to have serious personality problems, especially of the depressive character type. I am thinking specifically of men like Henry Martyn.

I am afraid I was disappointed in the conclusions of the paper. After raising all the difficult problems in defining religious maturity, I was hoping Dr. Strunk would then suggest a solution. I thought he was unnecessarily cautious in his results.

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*Dr. Phyllis is Program Director, Milieu Therapy Day Center, Chicago, Illinois.

If there can be no universal definition of religious maturity, how does a person find out for himself what is maturity. I do not believe that we have to be all that tentative. With some effort, we could agree on some of the characteristics defined in the Scripture as being those belonging to a mature Christian. Maybe I should remind Dr. Strunk of a statement in his book, Mature Religion: A Psychological Study, that the holding of tentative assumptions and solutions does not mean that a person cannot still be committed to action. I feel strongly, that this group should come to grips with the issues of today and commit itself to action--no matter how tentative the conclusion upon which the action is based. Anyone who has been caught up in the events of the last days (Martin Luther King's death) must feel ashamed, as I do, to look around this room and see few--or none--black faces. Can any of us say we are committed--and mature--enough?

REACTIONS TO DR. STRUNK'S PRESENTATION

by

the Rev. Donald Postema *

I will respond to Dr. Strunk's speech as a campus minister--which I am. I work primarily with students.

I. When Dr. Strunk mentioned that we must "befriend the inner workings of the unconscious" and "transcend the self" my first reaction was--this sounds like what the LSD-advocates are urging students to do. They urge people to get beyond this "plastic" world to reality--into the inner world of genes and corpuscles (Timothy Leary). Then when he said thinkers had to go to the Eastern religions for insight into the mystical experience I thought that perhaps we should have invited our own guru to this conference; or better yet, perhaps, we could hold our next C.A.P.S. convention in India with the Maharishi Mahesh Yogi.

This is background for a serious question to Dr. Strunk about his reaction to the use of drugs for insight into this religious maturity we've been talking about.

II. I found it helpful to hear that the characteristics of religious and Christian maturity are tough to set down definitively. Students are sure that they are more mature, religiously, than their parents no matter how far along the students are religiously. Parents haven't been exposed to life as they now see it at the big university.

I just have the observation that we have to see different ways of being mature in different situations. I'd like to develop this with students.

III. I have a question about the definition given of a religiously mature person. One mark of this person is that he has "a highly conscious and articulate belief system purged, by critical processes, of childish wishes...."

This is legitimate for university students and those who lean toward the intellectual. How about those who do not lean this way? I struggle with this problem in the campus ministry--is it necessary to urge on ALL people the critical process, ask them to question all? Some might not be capable of doing this

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*The Rev. Donald Postema is pastor of the Campus Chapel of the Christian Reformed Church at the University of Michigan. He is a candidate for the Ph.D. degree from the Free University.

(either students or parents or others), and yet be "mature" in a very satisfying way?

IV.a. One of the characteristics of the church that you gave was--it is at its best when it is dying that it may live. I guess I must look for a great resurrection day for the church, for according to the people I meet the church is DEAD. How do you talk about the church, the religious institution, with those who are convinced that they are more Christianly mature outside the organization?

b. Related to this question is one about the clergy who are definitely viewed as agents of the institution and have to overcome this "image" in order to get to many people who are reacting to the institution. Do you have any suggestions for them--for their own religious maturity?

c. You quoted someone's (Hillman?) description of Jesus as an example for clergy. If we follow that example then we might have a rather free floating guy unrelated to any institution. Is that your intent? Is that the model you propose? It's intriguing!

d. I'm glad you have given clergy a job distinct from others when there is a tendency today to get swallowed up in all other areas. Do you have a program in mind to give ministers the kind of "sensitivity" you were talking about? To give it early in the ministry rather than after twenty-five years of experience? Would you recommend some program of seminary training or continuing education?

REACTIONS TO DR. STRUNK'S PRESENTATION

by

Richard Westmaas, Ph.D. *

During the presentation of this paper by Dr. Strunk, I felt like one of the partners of some of the married couples that I counsel when they are engaged in a fight which I occasionally promote in my office. When one partner is airing his gripes, the other is getting ready to respond and doesn't hear what the first one has said. I also had difficulty in following all of the complexities of the presentation because I was concentrating on what I would say in reaction.

I was tuned in to this extent, however, that I recognized Dr. Strunk's paper as a comprehensive, thoughtful, and mature presentation of a complex and difficult topic. I especially appreciated his idiographic approach to religious maturity which avoids forcing religious maturity into too narrow a mold. Another aspect of the paper which I strongly support is the interrelationship between personal maturity and spiritual maturity. In my work in intensive group therapy with seminary students, personal growth and spiritual growth in these young men are highly correlated, if not synonymous. Man is basically a unity.

What struck me most forcibly in listening to the paper was a number of paradoxes associated with the concept of the quest for religious maturity. It is a paradox that we should even be talking about this topic in a session such as this. Religious maturity is something attained in action and life and the spinning of theories and the development of formulations has very little to do in my opinion with the actualization of mature religious growth. In fact, in my own religious tradition, I feel we _talk_ far too much and _do_ far too little, and thus avoid the very thing we say we are seeking.

Another paradox is in the idea of spiritual maturity itself. I do not conceive of spiritual maturity as an endpoint or a goal to be attained. Rather it is a _process_; a living out of commitments in the face of uncertainty and of fear. It is in the action process of living and of choosing, and of affirming, and of failing, that we grow and develop and become what we are.

I see another paradox in connection with Professor Strunk's definition of religious maturity as including a highly conscious and

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*Dr. Richard Westmaas is director of the Psychology Department, Pine Rest Christian Hospital, Grand Rapids, Michigan.

well-articulated belief system. I recently had the pleasure of having as a guest in our home a middle-aged Negro lady from the hills of Kentucky who was attending a regional conference of the NAACP in our town. Although not an articulate person and certainly not an intellectual, our guest represented to me a person whose Christianity was interwoven into the fabric of her life and in a very simple and non self-conscious fashion she quite naturally expressed the meaning of following Christ as a child of God.

The issue of the tentativeness of the beliefs of the religiously mature person presents another paradox. Professor Strunk quite rightly stresses that the religiously mature person is not dogmatic or closed-minded. At the same time, the mature Christian lives out of a faith so firm that, as Dietrich Bonnhoefer and Martin Luther King, he is willing to stake his life on it.

I encounter another paradox between the concept of maturity and the idea of being a child of God. Maturity, which carries with it implications of independence and autonomy, adulthood, and self-sufficience, seems to be in direct contradiction to the "childlikeness" of the trust and faith which is involved in Christianity. In this sense our very "maturity" is an obstacle to the requirement that "except ye become as little children, you will in no wise enter the Kingdom of Heaven." While Christian growth involves a putting away of childish things, it is apparent to me at least that childlike things are very much involved in the spiritual maturation of the Christian.

Finally, I feel that professor Strunk could have profitably spent more time in consideration of the climate in which spiritual maturation flourishes and in consideration of the obstacles both within and without which retard spiritual maturation. The obstacles to spiritual growth are portrayed very early in scripture. Abel was killed because Cain couldn't stand to see his brother growing spiritually when he himself was resisting growth. The fact is that our spiritual growth is held in check by a thousand fears both within and without. It is frightening to break out of the old and comfortable mold, and we doubt our own motives as we do so. This doubt is enhanced when others who see us speaking out and standing up become resentful and perhaps jealous and tell us in effect to get back into our place where we belong. I am impressed by the limitlessness of growth when the internal and external circumstances allow for it. This organization (CAPS) can serve a tremendous function if we learn to support and encourage and applaud, each of us, the growth of the other.

IN THE PURSUIT OF EMANCIPATION

by

James M. Lower, Ed.D. *

Within the confines of the last two weeks we have witnessed nationally in sharp and dreadful focus some of the frightful dimensions of the continuing agony and confusion that is attendant with emancipation.

A century of experimentation, at times tantalizing, at others benevolent and constructive, has ensued relevant to the emancipation of an ethnic group comprising a significant minority of our national family. The feelings of frustration and futility which have over the decades been successively suppressed and expressed, only to be more subtly suppressed, have eventually erupted in a gigantic explosion of violence and riotous self-abondonment. In fact, the expressions have been so ferocious and passionate that the pervasive fear which has been born of this travail we may recognize as gendered not so much from what we fear from others, but what we fear from within ourselves.

I mention this national awkwardness and delicacy because I feel that it might serve an illustrative purpose. It is hyperbolic. It may show us in broad perspective--as on a wide screen--what sorts of postures and attitudes, cross-currents, whirl-winds, and volcanic emotions prevail within the diminutive community or forces which comprise the single person--the you and I. Perhaps in such broad exposure and simple diagram we may there note something of the nature of the encounter, the challenge and the frustrations of the struggle of emancipation.

Inasmuch as the guide-lines indicated by our honorable general chairman asked for an emphasis on the practical rather than the theoretical, it seemed advisable to engage in some action research in order to establish some empirical bases for the identification and clarification of the term "emancipation," which is considered to be a basic and communicative developmental concept.

Whereas the type of experience which the term connotes runs the whole gamut of the human life span, yet there are admittedly certain points of emphasis within the life span wherein emancipation becomes crucial, emergent, and critical. Apparently the life phase where emancipation experiences are most intense are encompassed in those years inclusive of late adolescence and early adulthood, and particularly where these two stages converge.

*Dr. James M. Lower is Assistant Professor of Education at Wheaton College.

Working from this assumption, and further noting that my discussion area to follow these panel presentations concerned the "college" phase of emancipation; and since the most pertinent and available data were at hand from the students enrolled at Wheaton College in which I teach, a sampling of both students and student personnel workers were examined both by questionnaire and interview.

The research sought to pursue the extent to which the term "emancipation" could be identified and clarified as a communicative term relevant to college years and/or college experiences. Simple pilot studies developed a workable instrument of ten questions in an assumed evolving chronology, beginning with the question, "To what extent can the college years and/or college experience be identified as a time of emancipation?" An elaboration of these findings could be appropriate to the discussion period to follow. It should serve our purposes in this introduction to the panel to point out that students and student personnel workers alike were unanimously agreed that the college years comprise that particular life phase where emancipation most thoroughly and dramatically occurs. This is pointedly framed in the words of Dr. Arthur Volle, director of counseling services, Wheaton College, in answer to that initial interview question,--"This is it." To quote a few typical responses from the students, "This is the greatest time of emancipation," or "It's a fantastic experience," or "It's emancipation in almost all areas."

The other members of the panel will develop several of the more typical problem areas which are extensions and/or examples of the more basic emancipation problem. In order to perceive emancipation as a "problem" we have but to look at the essence of emancipation, as a psychological term. "Emancipation" is defined in A Comprehensive Dictionary of Psychological and Psychoanalytical Terms, by Horace B. English and Ava C. English, as:

> "Attainment of freedom from control, expecially from control of parents. Such emancipation may be manifest in independence of thought and feeling, as well as of overt behavior."(1)

This is exactly what the students have in mind when they say "College is a time of new freedom for anyone getting away from home," "You're on your own," "I'm 2,000 miles away from home," or "It's freedom from ties, pressures, freedom to choose and take the consequences." And when asked, "What are the 'typical' areas or situations during college experience that are especially related to emancipation?" responded: Rank 1/19, 22% of responses, "Family, Parents"; rank 2/19, 14% of responses, "Academic, thinking"; rank 3/19, 13% of responses, "Church, religious, and spiritual."

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(1)Horace B. English and Ava C. English, A Comprehensive Dictionary of Psychological and Psychoanalytical Terms (New York: David McKay Co., Inc., 1958, p.175).

But herein is the problem. These ties are strong. The ties to family and parents; to beliefs, values, and ways of thinking; to church, religion, and spiritual training are not easily stretched, and traumatically severed. Such emancipations are emotionally colored and fraught with anxiety born of conflict. The psychological problem within this context is one of a recurrent tension of progressive intensity between various factors of approach-avoidance conflict, and double approach-avoidance conflict. Dr. Volle precisely notes this when he states, "The crisis is reached here." "The emancipation conflicts that relate to Christian faith, sub-cultural patterns, customs, political and economic views concern their parents." "They fear alienation and feel a continued need for dependency." "When a break with their parents becomes a realized need, they say, 'I'm not sure I could survive;' this statement on their part relates to more than financial considerations."

Some of our most perceptive observers of behavior are the artists, cartoonists and comedians who mirror human beings as they struggle to deal with their inner conflicts. In Jules Feiffer's Hold Me!,(2) he poignantly illustrates the ambivalent feelings that may accompany an adolescent's striving for independence:

> "Try to see it my way. I am nearly twenty and if I was ever going to make the break--now was the time to do it. Imagine, half my girl friends were already separated from their husbands and here I was still living at home!
>
> So I told my parents I was moving out.
>
> You can't imagine the yelling and screaming. My father said--"You're breaking your Mother's heart!" My Mother said--"What was my crime?" "What was my terrible crime?"
>
> And before I knew it we were in the middle of a big argument and I told them they both needed analysis and they told me I had a filthy mouth. And suddenly I was out on the street--with my raincoat, my suitcase and my tennis racket,--but I had no place to move!
>
> So I looked around downtown, and everything was too expensive and evening came and all my girl friends had reconciled with their husbands--so there was absolutely no place I could spend the night.
>
> Well, frankly, what on earth could I do? I waited till it was way past my parents bed-time--then I sneaked back into the house and set the alarm in my bedroom for six the next morning.

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(2)Jules Feiffer, Ibid.

> Then I slept on top of the bed so I wouldn't wrinkle any sheets, sneaked some breakfast in the morning and got out before anyone was up.
>
> I've been living that way for two months now.
>
> Every night after midnight I sneak into my bedroom, sleep on top of the bed till six the next morning, have breakfast and sneak out.
>
> And every day I call up my parents from the downstairs drugstore and they yell and cry at me to come back. But, of course, I always tell them no.
>
> I'll never give up my independence."(3)

Whereas the emancipation problem is apparently exemplified and intensified in the distinctives of college experience on our various college campuses, especially our Christian colleges, yet the problem does not end there. Emancipation problems are not unique to campuses or to the college phase of life. Emancipation problems continue thereafter, and become more subtle but pervasive. The struggle for emancipation is probably more and more a part of this present age--of the creeping megalopolis, tread-mill impersonalism, social insensitivity, meaningless absurdity, and the growing loneliness and the pressure to conform.

Erich Fromm in his work, Escape from Freedom, captures some of the dimensions of this dilemma when he states in chapter vii, "Freedom and Democracy; the Illusion of Individuality:"

> "It is important to consider how our culture fosters this tendency to conform....The suppression of spontaneous feelings, and thereby of the development of genuine individuality, starts very early, as a matter of fact with the earliest training of the child....In our culture....Education too often results in the elimination of spontaneity and in the substitution of original psychic acts by superimposed feelings, thoughts and wishes."(4)

Fromm does not see modern man dealing successfully with his dilemma nor of even facing it realistically. Rather:

> "Modern man lives under the illusion that he knows what he wants, while he actually wants what he is 'supposed' to want. In order to accept this it is necessary to realize that to know what one really wants is not comparatively easy, as most people think, but one of the most difficult problems any

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(3) Jules Feiffer, Ibid.

(4) Erich Fromm, Escape from Freedom. (New York: Rinehart & Co., Inc. 1941), p. 241-242.

> human being has to solve. It is a task we frantically try to avoid by accepting ready-made goals as though they were our own."(5)

An up-to-date but facetious example of emancipation in my own life concerns our fourth child, Jonathan, age sixteen and a high-school sophomore, and the influence he has had in enlisting an interest in the 'Pop music of Simon and Garfunkel.' The lyrics from their creation titled, "Patterns," portrays modern man's feeling of futility to escape the web of societal control and determinism. Modern man does not ever realize that sort of emancipation which he innately desires and tantalizingly but unrewardingly pursues.

"From the moment of my birth to the instant of my
death
There are patterns I must follow
Just as I must breathe each breath.
Like a rat in a maze the path before me lies
And the pattern never alters until the rat dies.

The pattern still remains on the wall where darkness fell
And it's fitting that it should for in darkness
I must dwell.
Like the color of my skin or the day that I grow old
My life is made of patterns that can scarcely be
controlled."

Another relevant question is raised by Fromm, in chapter I, "Freedom--A Psychological Problem?", when he asks, "Can freedom become a burden, too heavy for man to bear, something he tries to escape from? Why then is it that freedom is for many a cherished goal and for others a threat?"(6)

For many, to lesser or greater degree, the problem of emancipation is resolved by various forms of retreat. They retreat from the threat that is inherent in the conflict of the emancipation struggle. And they return to the womb of isolation which they fabricate and which our society reinforces. Simon and Garfunkel sing this lament in their number, "I Am a Rock":

> ...."I have my books and my poetry to protect me; I am shielded in my armour, hiding in my room, safe within my womb. I touch no one and no one touches me. I am a rock, I am an island. And a rock can feel no pain; and an island never cries."

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(5)Erich Fromm, Ibid., p. 252.

(6)Erich Fromm, Ibid., p. 6.

And now to return to the Christian campus--our Christian young men, even more than our young women, have a more intense conflict during the emancipation struggles. Dr. Phillip Hook, Dean of Students, Wheaton College, is especially conscious of this, noting the college years as definitely a time of emancipation for those who come out of the "strict" home, or the "strict" church. He says, "They come to this freedom experience, and do not seem to have the capacity to cope with it." "They seek to solve their problems through their peer group identity rather than from their own personal identity of their former home identity, which leads them into tremendous conflicts." "The boys are harder to reach than our girls, for in some respects they are more 'immature' than our girls." "Their sex identities are less established, and for many of our boys their conflicts are with their mothers, which places their conflicts at a different level and more embarrassing."

It is both interesting and encouraging to note that our students in answer to the question, "The measure to which your emancipation conflicts became resolved, what factor or force was the most potent in helping you resolve the conflict?", answered in terms of their 'relationship to God,' as rank 1/20.

Counseling at this crisis point--the conflict dimensions that relate to emotionally laden areas of emancipation--must be pursued within the context of the 'Christian's Quest for Maturity.' Unwittingly perhaps, the author of Escape From Freedom implies this very thing when he states the thesis of that work:

> ...."The main theme of this book: that man, the more he gains freedom in the sense of emerging from the original oneness with man and nature and the more he becomes an 'individual,' has no choice but to unite himself with the world in the spontaneity of love and productive work or else seek a kind of security by such ties with the world as destroy his freedom and the integrity of his individual self."(7)

The challenge confronting the would-be counselor of the college age person in his emancipation struggles, is that he himself be the kind of person that is respected, understanding, and available. In answer to the question, "What kind of help would students most desire during conflict experiences?", the resident-advisors (themselves "senior" students) unanimously replied: "They need contact with an older adult." "They really want a friendship from some faculty member, guys here are basically lonely." "The student has to come to see that he has to take responsibility, and often doesn't see others (their friends) doing so; they need examples." These comments came from four different resident advisors, who each work with forty-five different under class-men.

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(7)Erich Fromm, Ibid., p. 22-23.

This is precisely what the students said. What kind of help did they desire, and feel they did *not* receive? "Someone speaking from experience"; "someone able to objectively interpret my conflict"; "someone I could respect"; "a mature adult"; "an adult who would try to understand"; "an older person"; "a strong influential Christian"; "someone who had some answers"; "supervisors who were interested in me." In answer to the question, "If you have received counsel, to whom did you go?" *teachers* ranked 1/15, followed by: *friends*, *resident advisor*, *parents*, *professional counselor*, *older and respected adult*--all placing before the other of the total fifteen categories mentioned.

The April issue of the *NEA Journal* quotes from psychologists Gardner and Losi Murphy in the *NAASP Bulletin*, May, 1966:

> ...."Teachers are often a very important bridge in this process of growth (of teenagers developing a more independent relationship with their parents, to let go of the childhood dependency in order to be able to form whole-hearted new relationships). When a young person healthily moves away from childhood he...needs bridges. It is at this point that the teenager may idealize a teacher when he finds someone 'who really understands.' Probably it is rather frightening to feel that the teenagers need us to open this vision of standards, ideals, and fulfillment; yet this is one of the most challenging aspects of being a teacher for teenagers."(8)

Those resident advisors, counseling nearly 200 under-classmen, so much closer to the real issues--closer to the real fellows--spoke words which are building a crescendo within my counseling conscience: "The guys here are basically lonely." "They want friendship with a faculty or staff member, especially in their Freshman year." "They need contact with an older adult." "They need some examples."

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(8)*NEA Journal*, April, 1968, p. 17.

COUNSELING AT VOCATIONAL CRISIS POINTS

by

Douglas D. Blocksma, Ph.D. *

One step in becoming a mature Christian, or a mature person of any religious persuasion, is choosing a line of work. When you and I meet a stranger we first orient ourselves by asking the person: what is your name? Next, we ask what (work) do you do? When an adult answers these two simple questions we are already making generalizations about him: some picture that he has of himself, his education, his aspirations, his income, his class status, his daily activities. Since titles go with some positions we also are aware whether the person calls himself doctor, reverend, mister, or has the maturity to use his first name rather than lean on the identity of professional handles. The job a person holds is a significant part of his self-concept.

There are crises in vocational selection for some people. For most individuals, however, the growing up process and becoming self-supporting is a gradual development process. Developmentally every child tries to live ahead of himself. The young adolescent strains to be employed, to make money, to become independent through things that work can do for him. The adolescent tries to gain freedom through wheels in holding a job. A job becomes the rite of passage from childhood to adult life. It is in the work arena that the young person finds his most realistic and demanding standards for adult behavior. His first movement away from home was in the school, but since this is mainly manned by women he has a more realistic chance to see how grown up he is when he tackles the world of work and encounters men bosses.

There are some points that are crucial and possibly can be considered crises in vocational selection. The first crisis comes in the 8th grade when, in most American schools, a young person is asked to select his high school curriculum. In British schools this crisis comes at the 6th grade. In America we ask young people to select whether they wish to pursue a college course, commercial course, trade course, general course or special education. In my years of dealing with young people I have never found one young person who voluntarily selected special education. In fact very few if any ever select a general course. A few girls will select a commercial curriculum. But over 90 percent of all youth in America in both rural and urban schools, north, south, east, and west will select college curriculum when asked at the 8th grade level. Now, we know that a little over half of our young people will end up in college, but all of them would like to try a college preparatory course; regardless of past

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*Dr. Douglas Blocksma is a consulting psychologist, private practice, Grand Rapids, Michigan.

academic performance, reading level, or the discouragement of teachers. The present practice in most American junior high schools is to allow them to choose their own curriculum at least for the first semester of the 9th grade. It is also interesting that the 9th grade is probably the most academically difficult of any of the first 12 years of American education. Perhaps it's a bit of sadism on the part of curriculum planners that 9th graders are plunged into Algebra, Latin, English, and a social study as a minimum college bound set of courses. A few students can be dissuaded from algebra if they do poorly on an algebra aptitude test, or, if they did poorly in 8th grade arithmetic. However, the peer and parent cultures dictate college curriculum for everyone. Pressing adolescents to take less than college curriculum in high school constitutes one of the first crises in self definition, aspiration definition, and vocational choice.

Effective methods of counseling 8th graders include mass meetings for parents and students on curriculum selection. Small group meetings further orient the parents and students to high school life, to the advantages of selecting curriculum appropriate to each person's abilities. Individual counseling methods become more crucial during the following year when the realities of the school program begin to impinge on individual students and parents. Curriculum and course changes become one index in doing later educational and vocational guidance for that pupil.

Another crisis in counseling people towards work comes for the individual student who drops out of school. Usually this type of person is so angry with the school that he cannot accept counsel from the school about jobs. However, the youth section of the Employment Service has an opportunity for helping the dropout at this crisis point. Interest testing is not of much use for the dropout, since interests are based largely on experience. The type of jobs available to the dropout are of such a nature that extensive testing and counseling are rather inappropriate. What the dropout needs is work experience and an effective long-time relationship with an employed adult in the community, who will keep track of him, help him interpret his work experiences, and help him make his job changes. The dropout learns through experimentation with many jobs. He must resolve his authority and emancipation problems. If his boss can become a model for him, the young dropout makes a more rapid adaptation to the rigorous demands of the world of work, because most dropouts were underfathered, overreacted to authority, had marked feelings of social inferiority, and had no successes in academic or extra-curricular activities. With some dropouts that do develop a relationship with an adult plus a reasonable work adaptation, small peer group counseling has been found to be effective. However, the Employment Service tends to help people only at the point of getting jobs rather than in the maintenance and development phase. The dropout that does gain confidence and has some success in the world of work also becomes available for further education when he gets the authority and educational frustrations out of his system.

Another crisis point for job counseling comes when a young person is assigned upon entrance to military service. This is not a personal crisis point because everyone is getting tested and placed in military schools or jobs; he passively accepts whatever he is told to do; however, this point in his career is a crisis in opportunity because he is being evaluated away from his hometown by someone who looks at him objectively. Consequently, many young people get a new interpretation of themselves through the classification, education, and job placement program of the various military services. Basic training gives many physically adequate youth a chance to show leadership that their hometown schools had never allowed for. Lower class practical minded youth are often given a break in the service. The kinds of skills that are required by military service are just different enough from the academic schools they came out of to provide opportunity for success for many young people. The travel, schooling, and new authority relationships, are in themselves an opportunity for preparing a young adult for the world of work. High school graduates who choose work rather than college are at a crisis point. Such young people are often eager for the first time to find out about themselves. Such young people are good subjects for individual counsel or for small group counsel.

The young person who is rejected by military service usually needs more intensive help. In fact some rejectees feel so guilty and also relieved that they take lower level jobs just because they cannot allow themselves success or good pay or a technically challenging job that might hold a good future for them. We have raised a generation of young people who have learned very well that instability, homosexuality, delinquency, football injuries, allergic reactions, flatfeet--these tend to pay off by keeping him out of military service. His friends, after a short period of training, end up in Viet Nam and are sometimes casualties even before the "handicapped" individual is able to find employment. The resulting guilt, inferiority and passivity is of concern. This is a critical point in the young person's life and he sometimes responds through accepting poor jobs, getting into self-defeating marriages and generally not allowing himself to succeed. Clinical studies, life style analysis, readings, and psychotherapy are appropriate vocational guidance techniques.

The college graduate who enters full time employment for the first time is at a crisis point. Larger industries are accustomed enough to the sophormoric attitudes of the literary college and graduate school products. It is usually the task of the supervisor to orient him to the job, to warn about the hard bitten attitudes of older employees, to avoid the pitfalls and traps that older employees sometimes set up for new employees. Besides group orientation, testing, and supervision a buddy system is effective in adapting to industry. The buddy system is also being used effectively in the armed services, in colleges, in mental hospitals, and in any situation where a new person needs introduction and dovetailing into the people and work of the organization.

Another crisis in the world of work comes when a person is upgraded or changed from one position to another. It can create considerable insecurity and also considerable relief and spontenaeity, if such changes are made appropriately. Usually, a personnel manager and his supervisor counsel an individual when he is being considered for upgrading. He is also prepared through extensive readings, a certain amount of job rotation, visits to other similar organizations, formal courses, small group sessions with other upgradeables, sensitivity training, self-analysis, peer analysis, boss analysis, are appropriate methods; these are some of the counseling methods used to prepare people and their families for changes in status, type of job duty, and location.

Job crises come up in the lives of people who are fired. The more responsible the person the harder he takes being let out. An hourly worker or an executive needs individual counsel, therapy, considerable reassurance. The counselor can use employed lay counselors to help a middle aged or older person to gain employment and to face up to the reasons behind his release.

The person who loses his job because of emotional or family disturbance responds best to psychotherapy. As he gets better he is sometimes helped through group therapy and through association with stable businessmen who have been through what he has been through and who have made an adequate adjustment. Perhaps every therapist needs a library of laymen whom he trains and utilizes in helping his patients become employed. Outpatient services can utilize laymen and also group approaches. Such laymen can also help patients coming out of prisons and mental hospitals with establishing their own business.

Another crisis point is with the adult who has had a religious conversion. He finds a change in his values and he desires a change in jobs. This kind of person is usually quite easy to counsel especially if he has done well on his previous job and now wants to reconsider how his new orientation to God affects how he wants to spend his time. Usually, it is best to bring the wife and children in on such job changes due to religious conversion. Psychotherapy is needed for the unsuccessful adult who feels religious drives lead him into full time service. Now he seeks responsibility in a mission assignment where at last he will have the power he did not have in any civilian position. I usually require such a mission applicant to make good where he was before he changes to full time Christian work.

Counseling retiring or retired workers can be done through educational methods. It's surprising that churches do not do more with individuals and groups facing retirement. Large industries are using pastors in preventive counseling, handling problems that interfere with work; such as, alcoholism, family, absenteeism, gossip, theft, etc.

A difficult type of vocational counseling to do is with the person who is being downgraded. He has to learn to accept the new status, less money, etc., or change jobs. Sometimes an individual will completely reconsider and restudy his whole life situation and develop enough gumption to go into business for himself. Usually, I suggest that they spend some time adapting to the lesser job and not make any move in a hurry. When a man is passed over for a promotion I will counsel him but also advise him to stay and do a good job where he is instead of quitting in anger. With mobility being what it is in the world today, some people take such opportunities to move to where they really want to live, to do the kind of thing they always wanted to do. Work in a sense is an addiction, a quest, a marathon. Sometimes we do not do what is best for us occupationally until we are forced to do so by being demoted, fired, passed by, or frozen out by the boss.

Work and all of its relationships constitute therapy for each of us. Work is also necessary for sustaining ourselves and our families. Work problems should be the concern of every pastor, psychiatrist, social worker and psychologist in dealing with the people he services. It is not nearly as threatening to an individual to seek counsel over a work problem as it is over disabling emotional symptoms. Work is often the arena for recovery and for living out the ways we feel about ourselves. Besides the usual testing, individual and group counseling and therapy techniques, a counselor who wants to help with vocational and work adjustment needs a library of people. Employed empathic laymen can be trained to help with vocational placements and with preparing clients for adapting to jobs.

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PROBLEMS IN HETEROSEXUAL DEVELOPMENT

by

Henry Velzen, M.S.W. *

When attempting to define a crisis situation in heterosexual development, I believe it is safe to say the crises are the same in all of the three categories on which we are focusing, that is the High School Age, the College Age, and the Adult. The difference however, lies in the overt behavioral manifestations resulting from the crisis and the psychic stress which results from this behavior.

The post-puberty crisis in heterosexual development lies in:

1. The weak immature ego and its inability to continue the process of identification with one's own sex resulting in poor interpersonal relationships, and
2. The inability to either repress or properly channelize one's sexual drives.

The crisis then is equated with ego disintegration which may be seen in sexual acting out or other antisocial behavior.

The crisis comes to the therapist's attention when the behavior causes the patient to experience social, physical or psychic pain. In the adolescent, the pain may be psychic because of the ego's inability to adequately cope with guilt because of masturbation. Yet the same weak ego in the adult may result in infidelity in the marriage. But note, the crisis lies in the weak ego. The adolescent's poor relationship with girls may result in a withdrawing to self defeating homoerotic relationships, either overt or unconscious, while the adult may consort with prostitutes. Again, because of the adolescent's inability to establish relationships with girls, he may use them for his own sexual satisfaction via promiscuity, while the adult may express his hostility with continued fantasy gratification with masturbation, avoiding the giving of self in a love relationship.

One could continue with such illustrations, but the main point is made that the crisis in heterosexual development lies in the poorly integrated ego and is observed in overt behavioral manifestations.

The therapist is cautioned not to be overly impressed with the behavior but rather deal with the basic ego weakness. We should bear in mind that a weak ego in the patient may suggest a "proneness to crisis" especially if there is a history of ego weakness in the family, or more specifically in his parents.

*Mr. Henry Velzen is Director of Social Service Dept., Pine Rest Christian Hospital, Grand Rapids, Michigan.

We now face the question of how to counsel at these crises points. As therapists, we must allow the patient to lean on, or draw from our egos. We must focus on supporting the ego, helping our patient with his reality testing abilities, judgment, better utilization of his defense mechanisms and teaching him new problem solving techniques. Depending on the situation, we must not strengthen his super-ego, particularly if the patient is overwhelmed with guilt. It should be underscored that therapy in the crisis situation tends to be more profitable since assistance is requested by the patient when the pain is great and the motivation is high. When assistance is accurately focused at the critical time, it is more effective than extended psychotherapy before or after the crisis has subsided. It is therefore essential that assistance be extended immediately and not at a convenient appointment time in the future.

Treating the adolescent is considerably different from treating the adult. The adolescent is more dependent, more pliable and is searching for identification. He is also struggling with a hormonal change which does not strengthen his heterosexual impulses but merely intensifies the expression of existing sexuality, either heterosexuality or homosexuality.

We should however, recognize that the adolescent is placed in the unenviable position of being forced to choose between a situation of self denial (which demands a strong ego) which leads to an unbearable psycho-physiological tension on the one hand or self indulgence (weak ego) which gives rise to strong feelings of guilt and anxiety.

It would appear that the only realistic solution to this dilemma is to relieve the psycho-physiological tension via autoeroticism and petting, and to find moral comfort in the fact that by refraining from intercourse, they thus preserve technical virginity. However, one cannot avoid all guilt because of the inherent sexual fantasy and this chronic guilt has an injurious effect on further ego development.

The solution in crisis therapy lies in the ego support which must be sufficient to help the patient to involve himself in working on his own problem. The relationship established must be meaningful and then meet the needs of the patient as soon as possible. The patient must be able to identify with the healthy ego ideal of the therapist before he can use the support to find new problem solving methods and avoid future crises. The success of this process however, will be dependent on other crises meeting resources of the patient. These include the economics of the patient, his personality, and the history of the degree of integration in his family.

Techniques for intervention and change in crises situations are focused on:

1. Helping the patient develop a conscious awareness of the problem.
2. Assessing quickly and accurately the total situation.
3. Enabling the patient to make a new use of existing ego adaptive methods or to develop new and more effective mechanisms.

Just a word about prevention. The patient facing a crisis in heterosexual development manifests deficient emotional love relationships with his parents. Many of these could have been avoided had he had a satisfactory model of a happy marriage as well as a positive identification as a child with the like sexed parent. Also necessary is a favorable initial experience with members of the opposite sex.

The therapist cannot undo these historical omissions but perhaps we can educate so that the problems are not passed from generation to generation. These crises arise from a lack of love. These omissions are a violation of God's law of love. This then becomes a sin. Perhaps this is what is meant in Scripture when we read: "The sins of the father shall be visited upon the third and fourth generation."

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PROBLEMS IN RELIGIOUS CRISES

by

William Hillegonds, B.D. *

I was informed that this presentation should be fifteen minutes in length and that it should deal with religious crises or with a loss of values or with "value confusion" on the part of the adolescent, the young adult, and the adult. I was also told that the paper should not concern itself with emancipatory crises, crises which arise from vocational uncertainty and that it should stay away from sex as "The Graduate" practiced it.

When one considers that at the present time I have little or nothing to do conversationally with students in the secondary school or with adults, and when crises arising as a result of the young adult's desire to be free, or tension coming from his struggle to discover on which of many lines to lay his life, or his run-in with sex have been handled by the writers of other papers, what is left for a preacher to do but intone the Shema or pronounce the Benediction.

All of which causes one who "flirts" with psychology and who tries to "go steady" with theology and who is "betrothed" to a Jewish Jesus to wonder whether there are religious crises, or only crises which life thrusts upon all people, including the religious. Disintegration or tension or conflict, and the self and inter-personal relations and God get caught in the sometimes swirling backlash. But on to religious crises.

It may have been the churches with which I have been involved, or it may have been the families from which the young people in these churches came, or it may have been the cut of clergyman I was, or am, which leads me to make the following observation. I do not remember talking very much with people in the adolescent period about the virgin birth or the credibility of the book of Jonah and the edibility of its somewhat tainted hero. Nor do I remember ever becoming deeply involved with them in an in-depth evaluation or a parent's value system which had pronounced theological overtones. If conversations on the latter were religious in the strictest sense, this didn't come through to me.

What I have discovered in talking with the adolescent is a veiled or muted attempt to get at the meaning of the Fifth Commandment. The Catechism, on which the adolescent I know best cut his religious teeth, says about this Commandment:

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*The Rev. William Hillegonds is Chaplain at Hope College, Holland Michigan.

"That I show all honor, love and fidelity, to my father and mother, and all in authority over me, and submit myself to their good instruction and correction, with due obedience; and also patiently bear with their weaknesses and infirmities, since it pleases God to govern us by their hand."

I ask you, is there any chance whatever to avoid what may become inordinate tension or conflict in the way a secondary school student thinks or feels about family or parents when in the church he is exposed in a sometimes insipid way to what a catechism says about the Fifth Commandment and in a progressive secondary school to what the instructor in psychology or the school counselor has begun to say about family or parents or home? The adolescent very easily feels that he has his feet on two continents with a sizable body of water in between. On the one hand, there is something in him which the race has put there and something in him which a religious document has put there which says "be obedient." On the other hand, there is something else in him (put there by God?) which says he should be unwilling to be tied to a unit which may deprive him of his freedom. Therefore, his survival as a person almost requires that he act in ways which he may abhor or which bring feelings of guilt but which he nevertheless feels are necessary for him to do if he is to become a person whose means of support become more and more invisible.

My feeling is that I function best when dealing with the adolescent when I listen to him carefully without giving the impression that I am "one of the gang" and at the same time talk "turkey" with parents who sometimes forget they are called upon to work themselves out of an important job and who also forget that even God cannot expect to be honored when he is not honorable. To know the adolescent well one must also know well what he is up against.

If there is a significant value crisis at a time when a person is neither boy nor man it results probably from a conscious withdrawal from what family may think is important...and sometimes even among church families this means nothing more than having the right friends and the right job and one's hair cut the right length...in order to reshuffle priorities or to be given the opportunity to call worthwhile what the self feels is worthwhile or to call worthwhile experientially what family looks upon as being worthwhile.

Next, the over-30 generation. When I was a Cub Scout on Chicago's south side, fighting the battle of the badges, I remember listening to more than a few family discussions of a religious nature which could become quite heated...especially when an uncle who subscribed to the Sunday School Times and nothing else was present. In those days subjects such as these were ardently debated: 1. Is the Pope the anti-Christ? 2. Does Christ reign 1000 years or not. 3. Can a man be a member of a Masonic Blue Lodge and a member of a white Christian church at the same time?

Even in that Chicago home which in some ways the years have not changed there has been change. So far as I know the people who live there and visit there don't talk very much any longer about the 1000 year reign of Christ! But for the people there and for so many of us who are here and won't see 39 again, change does not come easily and in my more honest conversations with adults in the church, these conversations have centered on how old wineskins can be before they are old and useless wineskins.

The basic value problem confronting adults I have known in the church is how much the church should concern itself with the world. Now, in the denomination of which I am a part this has little or nothing to do with Cox's Secular City or the Altizer-Hamilton arranged funeral of God or whether Bishop Robinson is right or wrong about Jesus being primarily a man for other men. Conversations I have had with Christians haven't been that easy to brand.

The question among the religious with whom I have lived is whether the church has any business marching for Negroes anywhere or sitting in for striking grape pickers in Southern California. The question is one of determining how far into the ground the Christian should drive his tent pegs. Is he supposed to live in the world as if he is going to be here for a while or is he always to have one eye on the clouds.

I suppose that since my approach to Christianity has always been heavily scented by the social gospel (and I can't imagine the gospel not being social), my theological conversations with adults have dealt more with the meaning of the incarnation than with the meaning of the doctrine of the Holy Spirit or the doctrine of the atonement. To be Christian is to be in love with the world. Not to be in love with the world is a denial of the intention of God in Jesus Christ. This thinking, of course, immediately thrusts the preacher who also talks with people into the pursuit of accurate definitions of the words "love" and "world."

And now the college student. What are his values? What is he thinking? How is he different from Dad?

One. He wants a vocation which is meaningful. He does not seem to be satisfied with the thought of looking forward to work for work's sake or to work which will provide only or mainly what it takes to buy a third car or add six additional feet to the breezeway or game room or family pool. At age 30 the winds of change may already have begun to blow, but not at 20.

Two. He wants meaningful relationships. As an adolescent I heard a great deal about "togetherness." It may have been called something else then; what we supposedly experienced then is called that today. You know, the pray together, stay together kind.

But what kind of sharing actually went on? In that home at the side of the road, which had people in it who said they wanted to be the friends of man, were there honest conversations on issues which were still breathing? Or were young people expected to sit by passively as parents resolved all problems by alluding to the book of Leviticus or to such journalistic masterpieces as leaped from the editorial pages of the Chicago Tribune? Involvement, engagement, confrontation: these are the watchwords of a strong minority of the under 30 generation.

Three. The college student I know best does not think God has gone out of business. But many of his kind are quite sure the church at the corner of First and Main has. And here is part of what I believe to be the reason for this. If you are in Western Michigan on a Sunday, may I suggest you give an ear (I don't ask you to give two ears) to the diet of sparkling religious broadcasting to which the natives are exposed. For the most part, what is heard is terribly "other worldly."

And there is nothing wrong with this except that the Christians in the college crowd whom I know best are too concerned about our Lord's first coming to get all steamed-up about the way in which he will show up again. On the campus of Hope College the parousia takes a back seat to the candidacy of Eugene McCarthy.

The college student I know hasn't given up on God. What bothers him are the images others of us have made of him...in words as well as in cheap plaster. I would say that a guarded openness and freedom from a too rigid, sterile institutionalism are among the religious marks of the under 30 generation.

Men and women at Hope College, for example, want little or nothing to do with a God who is the composite of Father Time, Moses, and the Grim Reaper. And they will give themselves to almost any church which says this picture "ain't so."

Now, what in 1, 2, 3 order is my approach to conversations with the college student.

1. I believe the chaplain must communicate to the college student the feeling that he can't go it alone...that he will grow or experience self-actualization or fulfillment only if he allows himself to move about within the context of relationships of love and care. He needs God and God's people.

2. The chaplain ought always to assist students in seeing more clearly their social potentialities...that life is an always widening circle.

3. The chaplain should insist that self-identity comes finally to the college student who is allowed to make decisions.

4. The chaplain should always be available to assist students in the reviewing of a theological stance or behavior pattern.

5. The chaplain, even as preacher, must see himself becoming more and more the instigator of dialogue and not the pronouncer of didactic declarations.

WHAT IS PSYCHOLOGICAL MATURITY

by

H. R. Wijngaarden, Ph.D. *

First of all, I want to thank CAPS for giving me the opportunity to meet you. This semester in America has been for my wife and myself a deep emotional experience. We feel ourselves very much involved in what is going on in your country which is torn between love and hatred. Perhaps the problems you are confronted with in your society have to do with coming of age; perhaps, you have the chance to give an example to the world of a mature way of solving problems. Anyhow, I am glad I may talk with you on my concept of psychological maturity.

I will try to take you with me on a trip along my own work and thought on this subject in the last twenty years. In 1950, I wrote my doctor's dissertation on "Problems of Maturity." The choice of this subject was a result of my psychotherapeutic work. In the professional literature, I found very diversified opinions concerning what was seen as the characteristics of maturity. To give you some examples: Freud saw the belief in a heavenly father as a developmental disturbance, as an infantile rest, as a desire for and a clutching to a protecting father in a period of life in which one ought to stand on his own feet and to have left such a dependence behind.

Rumke, an internationally well-known Dutch psychiatrist (and a good psychologist, too--which is not always the same), conceived of disbelief or unbelief as a lack of emotional and religious foundation in life, and therefore, he considered disbelief to be a developmental disturbance. Who is right?

Another example: Jung asserted that the autonomy of the individual is a characteristic of the mature person. This autonomy will be based in the relatedness with the general human forces of the collective unconscious. We find a similar idea in the view of Carl Rogers, for whom the fully functioning, that is the really mature person, is open and attuned to the experiencing of his whole organism. But, Horney and Sullivan, do not consider the human being to be autonomous; they see him as highly determined by the relations in which he is living. Again, who is right?

It is obvious, I think, that in all these theories about maturity a personal, pre-scientific view of man, is of decisive influence. In these conceptions, psychological maturity is not judged by psychological means, but by anthropological means, by a strictly personal standard of what constitutes the essence of man.

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*Dr. H. R. Wijngaarden is professor of psychology at the Free University, Amsterdam.

It seemed to me that it was necessary to try to come to a psychological description of what is meant by psychological maturity, a description not determined by a specific view of man but by general psychological characteristics, in the same way a somatic maturity is judged by somatic characteristics. Notwithstanding the fact that even there it is not possible to give a sharp definition and even though it is true that somatic maturity is relative, it is possible, nevertheless, to find practically useful indications which are valid for all races.

Looking for a method to measure psychological maturity, I came to the idea of using as a yardstick the manner in which one solves the problems of life with which one is confronted during the period from about eighteen to forty years. The same idea can be found in the work of Adler. I concretized these problems of life in the following four points, centering around the notion of acceptance.

A. The acceptance of one's self, which means to accept one's own being, one's own capacities and possibilities. If one denies aspects of one's self, the reactions to the problems one has will be defective. The consequence of this acceptance of oneself was, I thought, an external and internal independence. External: that means to be socially and financially self-supporting. Internal: that means to live in accordance with one's own standards.

B. The acceptance of other people. With this I meant that one is able to find one's own attitude toward people one meets in his work, in his profession, and in other social contacts.

C. The acceptance of the "other": the relation to one's love and marriage partner. This involves the problem: can I allow another person to come into my life in such an intimate way?

D. The acceptance that life, one's own life and the life of others, has a meaning, that life is not senseless. This is what Rumke would call the religious foundation of life; Viktor Frankl has a similar concept.

This approach did not have its basis in a solid theory of personality. It was an attempt on my part to find some practical criteria to measure psychological maturity. Central in my thinking was the idea of acceptance: Does one find a positive relation to one's self, to others, to a love partner, and to a meaning in life. If somebody missed such a positive relationship this would be a sign of psychological immaturity.

Nine years later, I had to add a chapter to my book in order to withdraw the whole notion of acceptance which I had presented as a characteristic of maturity. I had become aware of the fact that according to my description, Sartre would have been judged immature, because he considers life to be meaningless. His view is that man must have the courage to go on, in spite of the fact that life is senseless. Well, either the philosophy of Sartre was an expression of immaturity, or my description was a false one for a psychological concept of maturity. I had no choice. I recognized that the notion of acceptance is already the expression of a specific philosophical, anthropological view of humanity, based upon my Christian belief. I still think that acceptance is essential for the life of the human being, but this is not a psychological matter. So I had done exactly what I had tried to prevent. I had brought my personal anthropological evaluation of the human being into my psychological description. My problem now was: Could I find another criterion for psychological maturity? I still had and have the idea that the characterization of the problems with which one has to deal in the after adolescence, was not really a bad one. And so, I came to the following revision: Maturity means one is able to decide for oneself which worth he will award to himself, to the others, to the "other," and to a meaning of life. My criterion now was the question, whether one is capable of coming to a truly personal choice in these matters. In other words: Whether one is spiritually independent in determining one's view in these areas. Thus: One is not mature insofar as one's reactions to the problems with which one has to deal are determined by the ties to one's parents, one's family, or other groups from which one is coming or to which one belongs. This independence does not mean that one has a personal answer for everything, but instead, it entails that one refrains from giving a judgment when one does not have sufficient knowledge.

The result of this transfer from the concept of acceptance to the idea of independence is, that I do not any longer see social and financial independence as a criterion for maturity. One can conceivably choose social dependence as most adequate for one's situation, and to best realize one's personal aims. Two examples: One can choose to become a monk or a nun and thus to be dependent on others; or, one can choose to get married in spite of financial dependency on the parents. Such phenomena are not in themselves a mark of maturity, but they can conceivably be the result of a personal, independent choice. Therefore, the measure of maturity is not what is chosen, for this depends upon one's underlying view of the essence of mankind. Think of opposed political ideologies: Democracy stresses individual rights, communism stresses communal rights. The difference here is not one of maturity, but of underlying philosophy.

Thus, my conclusion was that a good measure of maturity is that a person be able to choose and pursue an aim, all of his own free will. As a consequence, even egoism need not be a sign of immaturity. If a person chooses his own career for instance as the center of his life, out of truly egotistical motives (and not, e.g., as a consequence of inferiority feelings), then he can be considered to be psychologically mature--although I would judge his humanity to be defective. But this judgment, then, is not of a psychological nature: rather, it is an anthropological assertion.

I realize that the criterion "spiritual independence" is rather vague; it is not at all a sharp operational definition. But the same is true, as I said before, for somatic health, and nevertheless, I think it is a practically useful concept.

Today, it is again nine years later. And again, my thinking has been modified. This time I have been especially stimulated in my thinking by the writings of Jung and Rogers, both of whom have emphasized the autonomy of the individual (although after 1957, Rogers, perhaps because of his contact with Martin Buber, discontinued his emphasis on this point). They see the autonomy of the mature person as opposed to the dependency of childhood, and therefore, they view it as a developmental disturbance if this autonomy is not realized in adulthood.

This autonomy of the mature adult, however, I do not perceive. To be able to live, I depend heavily on many people: the clerks in the foodmarket for my food, the farmers to grow the food; I depend upon the mechanic for my car, to be able to do my work I need my assistants, in my study I am dependent upon the thinking and experiments of many others. There would hardly be any development in science if we had to rely on ourselves alone. It is my perception (not my belief) that the human being even if he is grown up and mature, is not at all truly autonomous. He needs the help of others.

These considerations lead to a further correction of my concept of spiritual independence as constituting psychological maturity. My present definition is as follows: Psychological maturity is spiritual self-reliance within the given, unavoidable dependency on other people. By "self-reliance," I mean the possibility of standing spiritually on one's own feet.

In this definition I purposely do not speak of "humanity," or "human togetherness," or "human relatedness." All such terms include anthropological interpretation and valuing, about what is and what ought to be really human. In my description I attempt to be free of such an interpretation--not that I disagree with the view that the essence of man is his relatedness (in fact, I do agree with this view), but rather because a person can deny this view without his view of man being less mature. One can disagree on the basis of a different underlying philosophy, but this has nothing to do with a psychological criterion of maturity.

Let me give an illustration of the difference between the psychological and the anthropological view of maturity. Rumke sees as an aspect of psychological maturity that one is able, out of his own free will, to bind oneself to steady relations and obligations, e.g. in a study, a job, a marriage, etc. According to this measure maturity is determined by the ability to choose obligations.

For some people this choice of obligations is a real difficulty. For example, some students have difficulty following a course of study--they resist this out of a desire to be "free," and they consider any obligation to be a hindrance to freedom. This resistance to being obligated to do what is imposed upon oneself by others or by circumstances of life, often has its origin in an "authority complex," which is an opposition to all forms of authority. This opposition is not done as an act of freedom, but out of a desire to do what one wants at any time and at any place. I agree with Rumke that this is a childish concept of freedom, for it is missing the freedom to do something that one does not like to do. Missing this power over oneself is to be a slave of one's own impulses. Such an immature fear to accept obligations makes some people afraid to marry. Marriage to them means that they have to give up their freedom.

Thus Rumke's contention can be right for some situations--but there is again the risk of invalid generalization. A person can refuse to accept obligations which I think he ought to accept because of my value system. But he can have another value system. For example, an acquaintance of mine left his wife and children because he said that he would then have the time to devote himself to scientific work. I disagree with his decision, on the basis of my own ethical norms, but I cannot assert that this was necessarily done out of immaturity on his part. Perhaps he immaturily did this to escape the uneasiness of an obligation, but on the other hand, perhaps he did adhere to a value system in which science takes precedence over the family. In the same way one can leave one's family because of religious reasons, or to fight for the freedom of one's country. We cannot deal with a resistance to be drafted by declaring that this is always an immature attitude.

You will have noticed that in my description of maturity there is no place right now for the concept of sin. One can be mature and sinful, or immature and sinful. Sin has to do with the worth, the value of one's aim; maturity has to do with how the decisions for one's actions in life are made: as a free, personal decision, or out of fear, out of an unwillingness to accept responsibilities or other manifestations of being unfree.

In summary then, up to now I propose as a definition of psychological maturity: "spiritual self-reliance" within the unavoidable dependency in which one lives. I find this presently acceptable as a psychological description. I can only wonder what modification I shall want to make nine years from now.

This was the end of my speech when I came here. But let me respond in a personal way to the lectures and discussions of this conference. I agree with Dr. Westmaas that psychological maturity is a process; self-reliance means that we again and again make our decisions, being able to change, which is being able to grow. We who cannot change, cannot grow, and will become immature. If the expression of my belief now would be exactly the same as it was ten years ago, there would have been no growth in my belief, no maturing process. Think of what St. Paul said about feeding with milk or with solid food.

And thus, being a Christian does not make one more mature. The question is whether I am self-reliant in my faith, or dependent on others or on what the church says. Remember how Christ asked: "Who do the people say I am?" But then, "Who do you say I am?" That is asking for faith and maturity.

On the other hand, it is possible that someone is childish in his belief, but in his childish way is willing to be obedient to Christ, then he is more of a human being as meant by God, more of an example of the real values of life than somebody else who is psychologically mature, but who chooses values for the direction of his life which do not serve life as it is meant by God.

Let us look at the churches. I got the impression that many churches in America are, as an institution, immature, because there has been no growth in the expression and realization of their faith; that they are not self-reliant in their answer to the problems with which they are confronted nowadays; that they are still walking in the shoes of their fathers, which fitted well at their time but are worn out now; that they withdrew from the world instead of being in the world. In Europe this has been the reason that the labor movement developed outside of the churches and that the laborers lost all interest in the church, for the churches had nothing to say to their situation. But the Gospel had! And, by neglecting the message of the Gospel the churches alienated the "working class" from the Gospel. What do the churches in America have to say to the problems of America, e.g. the poverty-race problem, Viet Nam? Or, is the Gospel irrelevant for the world problems?

I am very concerned about the fact that many of the young ministers in the churches--perhaps the older ministers too, but I met mostly young ones--feel a conflict between their being a representative of their church and the rules of their church, and their being a representative of Christ. And the reason is, in my opinion, an immaturity in the attitude of many churches, because they did not grow in the expression and representation of the Gospel in our ever-changing world.

Let me close with a word of the founder of my university, Dr. Abraham Kuyper: "There is no inch of the world where Christ does not say: 'mine'." This means, that the whole world belongs to Christ, and that there is not an inch of the world where the churches do not have the responsibility to represent love and justice, to stand and to fight for the justice of love.

THE PARADOX OF RELIGIOUS BELIEF

by

Milton Rokeach, Ph.D. *

The question of what role religion plays in everyday life is an old one and a controversial one. On the one hand, there are those opposed to religion who contend that the role of religion is a negative one; that religion fosters illusion and delusion, an over-strict superego, guilt and anxiety, an anti-scientific and anti-intellectual attitude, and that it fosters religious antagonisms and religious bigotry. I am sure that you are all familiar with the view, championed by the Marxists, that religion is the opiate of the people, foisted on them by the ruling classes in order to keep them satisfied with their lot. Freud seems to have a similarly negative attitude toward religion regarding it not as an opiate but an illusion, although his analysis proceeds primarily in psychological terms emphasizing men's fear of the unknown rather than in terms of economic determinism.

On the other hand there are the views advanced by those who represent organized religion to the effect that religion gives man a set of ethical and moral standards to live by which he would not otherwise have; to the effect that religion helps to allay feelings of anxiety, aloneness, and helplessness; that religion helps man in his strivings for peace of mind, and that it teaches compassion, charity, love of fellow man, and humility.

These are the opposing contentions, expressed in the extreme. How shall we decide between them? Or is there possibly a middle ground? I would like to explore this issue from the standpoint of social psychological research on the relation between religious attitudes and other attitudes and behavior.

About 15 years ago, Kirkpatrick, (1) a professor of Sociology at Indiana University, published a monograph in which he reported on the relationship between religious attitudes and humanitarian attitudes. Professor Kirkpatrick proposed to investigate the oft-heard contention by organized religion that humanitarian attitudes are fostered by religious sentiments, and, conversely, that those who have not been religiously inculcated would by virtue of this fact adhere less to and express less humanitarian attitudes. What Kirkpatrick found will, no doubt, surprise many of you. He found consistently in group after group --Jewish, Protestant, Catholic, and secular groups--that the correlation between religiousness and humanitarianism was not positive as one might

*Dr. Milton Rokeach is professor of psychology at Michigan State University.

(1)Kirkpatrick, C. Religion and Humanitarianism. Psychological Monographs, 1949.

expect. It was uniformly small, but negative in direction; that is, there was a small tendency for those expressing devout, religious sentiments to be somewhat less humanitarian and somewhat more punitive in their attitudes toward such groups as criminals, juvenile delinquents, prostitutes, homosexuals and others who might be said to be in need of psychological or psychiatric treatment.

This leads me to a second and closely related set of findings concerning the relation between religious attitudes and bigotry. In my own research (2) I have found that in general those subjects who identify themselves as belonging to a religious group, that is Catholic, Protestant, or Jewish, express more intolerant attitudes on the average toward racial and ethnic outgroups when compared with non-believers and also when compared with communists. These results were found at Michigan State University, at several New York colleges, and in England, the communist results having been obtained in England. These results are by no means typical. Gordon Allport in his well-known book, The Nature of Prejudice (3), points out that many studies by various investigators have reported similar findings, and, in a more recent paper (4) which Professor Allport read at the Crane Theological School of Tufts University, he summarizes the findings of the relation between religion and prejudice as follows:

> "On the average, church goers and professedly religious people have considerably more prejudice than do non-church goers and non-believers."

This conclusion, however, is not quite accurate. While non-believers are indeed generally less prejudiced than believers toward racial and ethnic groups, it does not mean that they are more tolerant in every respect. We find that non-believers often betray a bigotry of another kind; namely, attitudes of intolerance toward those who disagree with their views. In any case, Allport's conclusions seem to be valid if by prejudice we mean ethnic and racial prejudice.

Let me turn next to a third set of findings which explores the relation between religious belief and mental health. We have found in our research(5) not only that those who express religious affiliations are more ethnically and racially prejudiced than non-believers and communists, but also that they are more anxious. Believers, as compared with non-believers, more frequently complain of

(2)Rokeach, M. The open and closed mind. New York: Basic Books, 1960.

(3)Allport, G.W. The Nature of prejudice. Cambridge: Addison-Wesley, 1954.

(4)Allport, G.W. Religion and prejudice. Crane Review, 1959, 1-10.

(5)Rokeach, M. The open and closed mind.

such things as working under a great deal of tension, sleeping fitfully, and similar symptoms of anxiety. Believers score higher on the average than non-believers on a personality scale designed to measure manifest anxiety.

The fact that we find a positive relation between religious affiliation and manifestations of anxiety leads me to wonder whether there is also a relation between religious affiliation and more serious mental disturbances. It would be of considerable interest, for example, to ascertain the relative frequency of believers and non-believers in mental hospitals, and whether the form and course of mental illness is different. I have recently had occasion to discuss this issue with the Clinical Director of a large mental hospital. It was his opinion that religious sentiments are certainly prevalent in a majority of the patients and, further, that religious delusions play a major role in the illness in roughly one-third of the patients.

It is, of course, pretty hard to conclude anything definite from such observations about the role religion plays in mental health and disease. This is an area, though, that I think needs a lot of research, not only within our own culture but also cross-culturally. And when I say cross-culturally, I am thinking especially of the Soviet Union. What is the relative frequency of mental disease in the Soviet Union, as compared with western countries? To what extent could such differences be attributable to differences in religious sentiments? What is the proportion of believers and non-believers in Soviet mental hospitals? These are some questions which come to mind, and no doubt, there are many others which could be asked.

Another facet of our research program concerns the relation between inter-faith marriage and marital conflict(6). If you ask a group of Catholics to rank the major Christian denominations in order of similarity to Catholicism, you get the following rank order on the average: first Catholic, then Episcopalian, then Lutheran, then Presbyterian, then Methodist, and finally Baptist. If you were to ask a group of Baptists to rank the same denominations of similarity, you get exactly the reverse order: Baptist, Methodist, Presbyterian, Lutheran, Episcopalian, and finally Catholic. When we look at the similarity continua reported by adherents to each of the six major Christian religions, it looks something like a color wheel, with each one of the six major Christian groups judging all the other positions from the standpoint of its own position along the similarity continuum. But actually it turns out that all these continua are basically variations of the same fundamental continuum with Catholic at one end and Baptist at the other end. All of this, of course, considers only the six major Christian denominations and excludes Jews and other groups, at least for purposes of this discussion.

Apparently people build up mental maps of which religions are similar to one's own, and it turns out that such mental maps are an important determinant of everyday behavior. If a Catholic decides

(6) Rokeach, M. The open and closed mind.

to leave his church and join another, the probability is greater that he will join the Episcopalian church, next the Lutheran church, and so on. Conversely, if a Baptist decides to join another church, the probability is greatest that he will join the Methodist church, next the Presbyterian church, and so on. So it is for each of the other Christian groups. At least, this is what we find in studying movements into and out of the six major Christian churches, or denominations, in the city of Lansing.

Another closely related finding is that the probability of inter-faith marriage increases as the similarity between the religious denominations increases. Thus we find that when a Catholic marries someone outside his faith, it is more likely to be an Episcopalian, next most likely a Lutheran, and so forth; and so it goes, we find, in a manner similar to the probability of movements by members into and out of churches.

Consider next the relation between marital conflicts and inter-faith marriages. In general we find that the more dissimilar the marriage partners in terms of faith, the more the conflict. To give you some idea about how we went about to determine this: we restricted our analysis to couples where at least one of the partners was always a Methodist. We interviewed seven or eight couples wherein a Methodist was married to a Methodist, another group of couples wherein a Methodist was married to a Presbyterian, and in the same way Methodists married to Lutherans, and so on. The questions we asked them in our interviews were not only concerned with marital conflict but also with pre-marital conflict. One of the pre-marital conflict questions concerned how long they "went steady," the assumption being that the longer you go steady, beyond a certain point, the more the conflict. We asked other questions designed to find out whether the parents objected to the marriage, whether they had doubts about the marriage, and whether they had ever broken off their engagement. As for marital conflict, we asked questions about how often they quarreled, whether they had ever been separated, and if so, how often; whether they had ever contemplated divorce. From questions of this sort we constructed an index of conflict, pre-marital and post-marital.

As I have already stated, the less the similarity between the religions of the two partners, the greater the pre-marital conflict, and the greater also the marital conflict. To give you some idea of the size of the conflict scores found, the mean combined scores for the pre- and post-marital conflict for couples who were both Methodists is 2.0; for Methodist-Presbyterian couples, 4.9; for Methodist-Baptist couples, 3.4; for Methodist-Lutheran couples, 6.7; for Methodist-Episcopalian couples, 7.0; and finally for Methodist-Catholic couples, 10.2. It is clear from these data that the conflict increases as the religious differences increase. These data raise an interesting problem for social science. From the standpoint of mental health, it could be argued that inter-faith marriages are undesirable. From the standpoint of democracy, the question arises: is it desirable to have a society in which everyone marries someone of exactly the same religion? But this is a complicated matter and cannot be further pursued here. In any event, these findings suggest that somewhere along the line the average spouse has gotten the idea that religious differences even within the Christian fold do make a difference, the end result apparently being something less than desirable from the standpoint of mental happiness.

The time has now come to try to pull together the various findings I have discussed. I have mentioned that empirical results show that religious people are on the average less humanitarian, more bigoted, more anxious; and also that there is a greater likelihood of conflict in marriage, the greater the religious differences of the partners. Is there possibly a common thread running through these diverse results, and what lessons can we learn from them about the relation between religious attitude and mental health?

It seems to me that these results cannot be accounted for by assuming, as the anti-religionists do, that religion is a force for evil, nor assuming, as the pro-religionists do, that religion is a force for good. Instead, I would propose that all these results will become more understandable if we assume that there exist simultaneously, within the organized religions of the west, psychologically conflicting moral forces for good and evil, teaching brotherhood with the right hand and bigotry with the left, facilitating mental health in some and facilitating mental conflict, anxiety, and psychosis in others. I realize that this is a possibly extreme interpretation and so I feel obliged to develop it in somewhat more detail. Through the course of history, man, inspired by religious motives, has indeed espoused noble and humanitarian ideals and has often behaved in terms of such ideals. But it is also true that throughout the course of history we have witnessed such things as the excesses of the Crusades, the Inquisition, pogroms, and the burning of witches and heretics. If volumes could be written to document the good which has been done in this world in the name of religion, other volumes could also be written to document the bad which has been done in the name of religion. Gordon Allport makes a similar point when he writes:

> "Brotherhood and bigotry are intertwined in all religion. Plenty of pious persons are saturated with racial, ethnic, and other prejudice. But at the same time many of the most ardent advocates of racial justice are religiously motivated."(7)

Herein, I think, lies the great paradox of religion. It seems to me that this paradox arises from the fundamental fact that all organized religions--Jewish, Catholic, and Protestant--teach their adherents, and those they try to convert, two contradictory sets of beliefs. We are taught to love our fellow man, to do unto others as we would have them do unto us, to love mercy, to have compassion, to regard all men as equal in the eyes of God. These are all familiar religious tenets. But conversely, we are also taught--and this at a more implicit level--to believe that *only certain* people are eligible to be saved; namely, those who believe as we do; that only certain people are chosen people; that there is only one truth; that there is only one road to salvation. We are taught to make cognitive distinctions between "we" and "they," between believer and non-believer, and sometimes we are often urged to act on the basis of these distinctions (e.g., marriage). The category of man which comes to mind when we hear the word "infidel" or "heretic" is essentially a religious category. It is part of our religious heritage. But it is pretty difficult psychologically to love *infidels* and *heretics* to the same extent as we love *believers*. The psychological strain must be great and I would contend that a major psychological result of such strain would be guilt and anxiety.

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(7)Allport, G. W. Religion and prejudice. Crane Review, 1959.

Perhaps this issue can be more clearly drawn if we are reminded of Gunnar Myrdal's concept of "the American Dilemma," which refers to the conflict between American ideals of Democracy and the practice of discrimination against minority groups. Or, to take another analogy from international politics, we are familiar with the enormous psychological discrepancy between the humanitarian ideals of a classless society advocated by the Marxists and the anti-humanitarian methods advocated by them for the achievement of such ideals. No wonder there have been so many defections from the communist cause in America and in Western Europe! When the strain between one set of beliefs and another set of beliefs gets too great, a natural response--at least one natural response--is defecting from the whole system.

Such contradictory teachings can be discerned in the realm of religion no less than in politics. I suspect that such internal contradictions lead often to defection from religion also, but most of the time the result is not defection but psychological conflict, anxiety, and a chronic discomfort arising out of a sense of guilt. The contradiction in religious teachings is undoubtedly a very subtle one and would, for the most part, be denied at the conscious level. It is subtle because it is a conflict between *what* and *how*, between *what* is taught and *how* it is taught, or put another way, a conflict between the ideological content and ideological structure. A particular religious institution not only has the function of disseminating a particular religious ideology, but it also has the function of perpetuating itself and defending itself from attack from the outside. It is this dual purpose of religious institutions, I would hypothesize, which leads to the contradiction between the *what* and the *how*. It leads to the paradox of the religious institution's disseminating truly religious values, to the extent possible, and of unwittingly communicating anti-religious values, to the extent necessary.

If you grant the assumption that religion teaches contradictory things, we may then explore further a major psychological consequence thereof. Gordon Allport, writing on the relation between religion and bigotry, has suggested two types of religious orientation. He calls one the extrinsic and the other the intrinsic type of religious sentiment. The extrinsic outlook on religion refers to the employment of religion in a utilitarian, self-centered, opportunistic and other-directed way; the intrinsic outlook, in contrast, is described by Allport as involving a basic trust, a compassionate understanding of others where "dogma is tempered with humility" and, with increasing maturity, "is no longer limited to single segments of self interest." Allport goes on to say that he does not wish to imply that people are either intrinsic or extrinsic in their religious outlook, but rather that there are gradations along the continuum.

I would like to suggest that the extent to which a particular person is intrinsic or extrinsic in his religious outlook to a large extent depends on the way he is able to resolve the contradictory teachings inherent in his religion. This in turn depends on the particular quality of his experiences with others, especially parents in early childhood. A particular person may be extrinsically-oriented rather than intrinsically-oriented if he experiences in early relations with his parents threat, anxiety, and punishment; and if religion is used in a punitive way as a club to advance the disciplinary aims of the parents in their efforts to control and socialize the child. Let me add, too, that there is good empirical evidence for Allport's distinction between the intrinsic and extrinsic outlooks toward religion. W. Cody Wilson(8) has succeeded in isolating and measuring the extrinsic religious sentiment and in showing that it is highly related, in a positive manner, to attitudes of anti-Semitism. Also, one of my collaborators, Dr. G. Gratton Kemp(9), has recently isolated two kinds of religiously-minded students, all enrolled in one denominational college: one group was composed of open-minded and tolerant individuals; the other group was a closed-minded, highly prejudiced group of religious students. Dr. Kemp studied their value orientations over a six-year period. He found that while the two groups expressed similar value patterns while in college, they diverged sharply from each other six years later. The open-minded group was highest in religious values, next highest in social values and third highest in theoretical values. The closed-minded group was also highest in religious values, but now they diverge sharply in their value orientation from the open-minded group. Political values are second in importance for them, and economic values are third in importance. It is obvious that the syndrome of religious values is quite different from the open-minded group's syndrome of religious values (when social and theoretical are second and third in importance). These findings clearly suggest that religious people do indeed differ strongly in their orientations toward life and in the extent to which their religious outlook is, as Allport claims, extrinsic or intrinsic.

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(8)W. Cody Wilson. Extrinsic religious values and prejudice. J. abnorm. Soc. Psych., 1960, 60, 286-288.

(9)see Chap. 18 in Rokeach, M. The open and closed mind.

All the preceding now leads me to the following tentative conclusions. The fact that religious people as compared with less religious people are more likely to express anti-humanitarian attitudes, bigotry, and anxiety, and the fact that religious similarity and dissimilarity play an important role in marital conflict, may all be interpreted as the end result of the emergence of the extrinsic rather than the intrinsic orientation toward religion, and they also suggest that in most people there is a greater predominance of extrinsic rather than intrinsic orientations. This greater predominance of extrinsic orientation in turn seems to arise out of the contradictory beliefs transmitted through organized religion: humanitarian on the one hand, anti-humanitarian on the other. One constructive suggestion which might be advanced is that ministers and rabbis and priests should appreciate more the differences between the *what* and the *how* of belief, and the fact that contradictions between *the what* and *the how* can lead to excessive anxiety, a pervasive sense of *guilt* and *psychic* conflict, and, consequently, can lead to all sorts of defensive behavior designed to alleviate one's guilt and conflict. Representatives of organized religion should consequently become more sophisticated about the unwitting contradictions introduced into religious teachings, and should consciously try to eliminate such contradictions. Another suggestion is directed to parents who are really the middlemen between the forces of organized religion and the child as he grows in society. What factors in child rearing, in parent attitudes, in child discipline techniques, in the quality of reward and punishment are likely to lead to what Allport has called the intrinsic orientation toward religion, and what factors are likely to lead to extrinsic orientations? The data which I have discussed here suggest that the more the parent encourages the formation and the development of extrinsic orientations toward religion, the more he is doing a disservice to the cause of developing a mature and healthy individual and, conversely, that the parent can do a service to the cause of developing a mature and healthy person by strengthening the intrinsic religious orientation.

THE CHURCH'S ROLE IN MATURITY

by

Melvin D. Hugen, Th.D. *

What is maturity?

If the answers often sound theoretical and remote, perhaps the illustration used by Carl Binger in an article he wrote for Harper's Magazine in 1951 can make it clear. He asks us to picture "an eighteen-month-old infant suddenly grown, within a month or two, to his full physical statue. Instead of being thirty-one inches tall and weighing twenty-five pounds, he now stands six feet in his stocking feet and weighs 190. But in all other respects he has not altered. He still slobbers and drools. When he is hungry he bellows, and goes into a towering rage when he can't immediately have what he wants when he wants it....In his more exuberant moments he would choke the family kitten or poke its eyes out, yank down the curtains, and generally wreck the house." Such a creature would be a monstrous menace in the home.

"Now let us imagine that during his month or two of rapid physical growth his intellect had proportionately developed. Indeed, he had...distinguished himself in his studies....But in his feeling life he had not developed. He understood nothing of how other people felt. He just expected them to do his bidding. He responded warmly only to those who did things for him. He had no real affection or loyalty. Of course, since he gave out so little, others soon tired of doing things for him; and this made him terribly mad. Sometimes he would be sullen and suspicious, or deeply depressed because of his constant disappointments. But with his superior intellect he had enough cunning to manipulate others to do his will, disregarding what was just or socially enlightened...."

"You see that our first infant turns into a physical menace and our second into a moral one. And yet no evil had been added to them. They are just, as people like to say, little boys at heart."

As Binger implies, maturity has many dimensions including moral and spiritual ones. The church is the institution in Western society concerned primarily with these moral and spiritual dimensions of personality. Yet the church has often been characterized as an impediment rather than a promoter of psychic and spiritual growth.

There are not sufficient comprehensive studies of the correlation between maturity and church membership to draw any significant conclusions. The studies available are on specific factors of maturity

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*Dr. Melvin D. Hugen is resident pastor at the Servicemen's Center, Honolulu, Hawaii.

and mature human relationships, especially the correlation of church membership and prejudice. More data is available on this than any other correlation.

Gordon Allport states flatly in the conclusion of his study that, on the average, church goers and professedly religious people have considerably more prejudice than do non-church goers and non-believers. Two studies, mentioned by Milton Rokeach in an article in Transaction, (1965), tend to give empirical support to this: that of W. Cody Wilson and the study of G. Gratton Kemp. Also, Charles Glock and Rodney Stark in Christian Belief and Anti-Semitism conclude: "The more conservative the beliefs, the less humanitarian the outlook."

However, Merton Strommen, research director of the Religious Education Association, reports the findings of a study which reorients the Glock-Stark rule of thumb. Strommen says prejudice is actually related to factors other than church membership or conservative beliefs. "The more educated the person, the more likely he is to question myths and stereotypes and to seek information that is accurate." Also, church members who rarely attend worship tend to be high in prejudice, while those who attend frequently are lower in prejudice. Thirdly, "those whose understanding of the Christian faith is always black and white, doctrinaire and absolutist, tend also to be this way in their relationships with other people."

The church has also been seen as an institution which produces neurosis. Some psychiatrists point an accusing finger at the Christian community for attitudes which, they say, prevent personality growth and tend to bring on mental illness. Germany's Eberhard Schaetzing has coined a word for supposedly church-induced neurosis, "ecclesiogenic." Klaus Thomas, however, a Lutheran working at a suicide prevention center in Berlin, concludes after a study of 7000 patients, "After twenty-five years of pastoral and psychiatric practice, I cannot have any doubt about the overwhelming harmonizing, health-restoring, and transforming power of the Bible's message and of a genuine Christian faith." But he goes on to say that ecclesiogenic is an accurate term for the description of a state of mental conflict caused by a form of education which taboos natural human feelings and wishes, especially in the field of sexuality and eroticism. When these normal, natural feelings are seen as sinful, unendurable burdens placed on the shoulders of man, and therefore are repressed and denied instead of joyfully practiced or voluntarily renounced, perversions, compulsions, anxiety, despair, and even suicide are frequent results. The consequence of such nurture is not Christian character but pseudo-Christian neurosis. Thomas has concluded in a study of 2000 neurotics that 38% were ecclesiogenically ill, a proportion in which other studies concur.

This analysis has been challenged by Orville Walters, psychiatrist at the University of Illinois. He makes this critique of Thomas' conclusions: Thomas' use of "ecclesiogenic diagnosis departs from accepted psychiatric practice in which categories are based on symptoms rather than etiological factors. Secondly, Walters questions the figure of 38% on the basis of a possible logical fallacy: correlation does not necessarily indicate causality. But even if causality is involved, there is still the question of which came first, the chicken or the egg. Certainly neuroses distort all of one's relationships. The presence of defective religious concepts may be consequence rather than cause.

Both Thomas and Walters agree that the solution is not less but more Christianity. The true gospel does not bring neurosis but health and life.

What then is the role of the Christian Church in the quest for maturity? Thomas offers many suggestions on how the church can help prevent those neuroses which prevent growth: prayer, emphasis on the healing ministry, counseling centers, re-examination of educational materials, and finally the development of a Christian doctrine of eroticism. For the latter he recommends a thorough study of the Song of Solomon.

To give a more detailed answer to this question of the church's role in the quest for maturity, it is helpful to consider briefly the constitutive elements of growth to maturity. Paul Tournier in The Seasons of Life isolates four important factors in the development to maturity: love, without which a "neurosis of abondonment" occurs; suffering, the demand that makes or breaks a man; identification with parents, with peers, and finally with Christ; and finally, adaptation, the ability to go beyond oneself. Each of these factors, according to Tournier, is supplied fully only within Christianity. No human love is perfect, only God's. Suffering is an obstacle to growth unless transformed by grace. All human models except Christ have limitations for identification. Finally, genuine adaptability comes through freedom, which only the Son of Man gives.

A more helpful model for determining the church's role in the quest for maturity is the stages of growth through which the individual normally passes on the pathway to maturity given in The Fact-Finding Report of the Midcentury White House Conference on Children and Youth, edited by Witmer and Kotinsky. This scheme has the advantages of being comprehensive and of including factors of both psychic and religious development, although perhaps not intentionally so. The eight stages are these:

1. Sense of trust. In the early months of life a baby learns that he can rely on much of the world to be predictable and constant as he discovers that his basic needs of food and love are satisfied.

2. Sense of atonomy. Between the ages of one and three a child begins to assert his own individuality and comes to feel that he is an adequate human being: self-reliant but able to use the help and guidance of others. Important to this stage is the opportunity to make those choices for which he is ready and the acceptance of necessary restrictions.

3. Sense of initiative. In the years four and five, a child seeks to discover how much he can do. He experiments with things, exercising his will as widely as possible without having to suffer guilt feelings.

These three stages seem to be basic, says Erik Erikson, upon whose work the report was chiefly based, for the development of all later stages. From them comes the person's self-concept. If it be healthy, he will have a minimum of difficulty in all later stages.

4. Sense of duty and accomplishment. Between the years six and twelve a child develops his sense of his own value and his sense of duty as he learns new skills and social abilities through engagement in real tasks which are socially useful. The chief danger at this stage is that too much or too little is expected of him and he develops a sense of inadequacy and inferiority.

5. Sense of identity. The adolescent develops his sense of his own identity through relationships with others which help him answer the questions, who am I and what shall I become.

6. Sense of intimacy. Sure of his own identity the young adult can finally share intimate relationships with others, of his own or the opposite sex. He no longer uses relations to define himself.

7. Parental sense. Not merely the desire to have children but the desire to nourish and nurture what has been produced marks this stage toward maturity. It is the ability, say Witmer and Kotinsky, "to regard one's children as a trust of the community rather than as extensions of one's own personality or as beings that one merely happens to live with."

8. Sense of integrity. The culmination of healthy self-development is the acceptance of oneself and one's role in life, including the acceptance of the fact that one's own life is one's own responsibility, thus freeing a man for comradeship with men and women of different goals and perspectives.

Many elements of the church's role in each of these stages are so obvious that they need no comment. As both agent and environment of Christian nurtures, the church through her fellowship, service, and educational programs significantly promotes or hinders personal growth. Less obvious are two means through which the church affects the individual's growth, the structure of the church and her faith. A third, the worship of the church, will be mentioned briefly.

The structure or institution of the church often stunts personal growth by its rigidity under the guise of promoting growth by providing a secure frame of reference. The ill effects of the rigidity of the establishment have been well documented and the church's critics have been many. The positive contributions of the church through its structure are seldom mentioned.

The church is a catholic community organized for a helping, nurturing role. Its members form a heterogeneous community of people of various ages, cultures, races, social and educational levels and different sexes. It is not what it ought to be, but in spite of all the data on the social and racial stratification of American church--and this data is conclusive--few institutions in our society are more heterogeneous. Where in American society can you find a community, not a mere association, of people of both sexes, of four generations, of the unemployed, the blue collar worker, and the college professor, of the aged widow living on Social Security and the industrialist with downtown offices on the fourteenth floor, and sometimes of Negro, Caucasian, and Oriental, of German, Polish, and Korean--working and interacting weekly in worship, in educational classes, in youth groups, in choirs, in community service, and in neighborhood calling? Certainly not in business organizations. Not in public schools and not in residential communities. The growing stratification of residential communities through mass housing developments in the suburbs aimed at people of a similar age, income, and social bracket has eliminated Main Street in Our Town where the medical doctor and the factory worker lived in the same block and sent their children to the same school. Even the most homogenous church reflects more variety and affords the opportunity for heterogeneous interaction than almost any other institution in American society. Even the most inner-directed church still sees herself as organized for a helping role toward people of many kinds. However, in so far as the church is not catholic but sectarian, it fails to aid maturity.

Secondly, the structure of the church can and often does provide youth with the opportunity for growth in their quest for maturity. What does an adolescent need in order to grow into an adult? Dr. Roy Menninger, president of the Menninger Foundation, said in an address last February to the Hawaii Educational Association in Honolulu that an adolescent needs above all the room to experiment, to participate, and to serve others. He needs the opportunity to test and define himself and his capabilities in his relationship with others. Since teenagers are task-oriented and idealistic, all experimentation must fit these two criteria to be internally satisfying. Along with this freedom to experiment the adolescent needs significant involvement in the social processes. By denying our youth the responsibilities of maturity we infantilize and childize them. American society has child labor laws which do not allow an adolescent to work until he is sixteen and sometimes eighteen years old. Although the child labor laws were passed with good motivation, a price is paid in relation to adolescent immaturity. An affluent society provides adolescents with $14 billion a year. Extensive leisure time is filled with little significant activity; most of it is recreation or make-work. Staying in school is about all that is asked of them.

What does this add up to? A life of money, leisure, and no responsibility. It is no wonder, says Menninger, that many of them grow up that way, with a materialistic view of life and taking no significant role in social processes.

The structure of the church demands something else. The church recognizes youth as responsible, contributing members from the time of birth in some traditions or at latest from the time of personal commitment between the ages of seven and fifteen in other traditions. The fact that the church in actual practice often excludes them from significant participation is not the fault of the structure of the church but of not allowing it to function. If a church recognizes a youth as a member, even if he be between the ages of eight and eighteen, the church must allow him a significant role in the work, worship and decision-making processes. This potential can become kinetic when the church is willing to live by its own structure and theology and recognize in the terminology of the youth that "everyone has his own thing to do." And when the church will allow for its youth as for all its members the freedom to make mistakes. Church councils, youth leaders, and directors of education must recognize that youth have a right to participate in making the decisions about their own youth program, their own involvement in the ministry of the church, and their own goals. These same requirements hold for delayed adolescents over 40, if they are to reach maturity.

The beliefs and faith of the church are also significant aids to maturation. It must quickly be added that faith without works is dead. These contributing beliefs must be translated into action. They must be lived communally in the fellowship of the church if they are to make positive contribution.

The teaching of the church on freedom is important for the quest for maturity. Freedom is the presence of real options, the availability of real choices. It is not, as Henry Wijngaarden has suggested, the right to do as one pleases. It must include the possibility of making choices which are painful, not pleasant, and not pleasing. If a person does only as he pleases, he becomes a slave to his own desires, lusts, and whims.

In contrast to this defective concept of freedom the Christian church teaches and believes the words of Jesus, "If the Son of man sets you free, you are free indeed," and man needs such freedom for "whoever commits sin is a slave to sin." The Christian church recognizes that part of that which hinders freedom is that man is bound to his past. He is always a product of what he has done and of choices made, his own and others. Evil choices bind man to patterns of behavior and prevent change and growth. Determinists have more than half a truth.

The Christian church proclaims forgiveness through Jesus Christ. The belief in the atoning death of Christ includes a conviction that the past can be truly past and need not affect the present or the future. The past can be negated and history can be reversed. The new man is not simply the product of past choices, but through faith in a forgiving Savior he is reborn and becomes a new creature. He is no longer tied to the past by his guilt and he possesses the potential of a new character. He is free: free to accept himself as he really is, evil and all; free to love, even his enemies; free to give himself to others.

The second constituent element of this freedom is the life-giving Spirit. Jesus said to Nicodemus, "do not marvel that I said to you, 'you must be born anew.' The wind blows where it will, and you hear the sound of it, but you do not know whence it comes or whither it goes; so is everyone who is born of the Spirit." The comparison is not between the wind and the Holy Spirit, as this verse is often misread, but between the wind and the Christian, everyone born of the Spirit. Like the wind the believer does not know from where he comes or to where he is going. He has a mysterious origin and his destination is unknown. He is free as the wind, free to do and to go. All options are open. There is nothing to restrict him and hold him back from genuine freedom of choice. He can sacrifice anything: lands, fame, fortune, respectibility, and even family. Everything has become relative to one single absolute: God and His will. The Christian lives with the conviction that he can do all things through Christ who strengthens him. He knows how to live in want or in abundance. He can become all things to all men. Yet in this freedom he knows the beginning of what Erikson calls the highest stage of maturity, the sense of integrity including the acceptance of the fact this his own life is his own responsibility.

Another belief important for the development of personal freedom and growth toward maturity is the Christian doctrine of providence. Providence in classical Christian doctrine does not restrict freedom by teaching a determinism and fate that leaves no options for man--not even in Calvinism. Instead it means that God so rules and governs that nothing, not even the mistaken or evil choices of man, can frustrate the coming kingdom. This kingdom, already begun, produces both social and individual maturity according to the description in Ephesians 4. God's providential rule means that all things, sickness and health, riches and poverty, good and evil, even sin itself, can be overpowered by God's grace and used by him to accomplish that goal. As Joseph said to his brothers about their perfidy inspired by sibling jealousy, "You meant it for evil but God meant it for good." Or, as Jesus said of Judas, "The Son of man indeed goes as it has been determined, but woe to that man by whom he is betrayed."

Individual responsibility is not lessened by a fatalistic view of life. Yet the Christian lives with the conviction that wrong choices can and are used to accomplish good. This promotes the courage to make decisions even in morally ambiguous situations. For the Christian, with every option open, with the law of God as his guide and the Spirit as his director, the terrifying act of decision must still be made. Aware that he often confuses his own spirit with the Spirit of God, he has still not only the courage to be but the courage to choose and to act, knowing that God is gracious, ready to forgive, and also that there is an inevitable triumph of grace.

These three beliefs--freedom, forgiveness, and providence--contribute significantly to an adolescent's growth to maturity, especially in those two stages of the development of a sense of identity and a sense of intimacy. Through this faith he is able to admit to himself who he really is and yet accept himself. A man can face his true self only in the context of grace. Man knows sin only in the light of forgiveness. Through this faith, through these three beliefs and others, the adolescent in the church begins to be able to open himself to others with all the vulnerability that love produces.

Finally the church's teaching about suffering and her willingness to be exposed to this suffering has great potential for growth to maturity. Tournier has correctly observed that suffering per se does not produce maturity but it can play a significant role. The person who has never suffered is often immature, since all growth occurs through tension, social growth as well as individual physical and psychic growth.

The apostle Paul in Ephesians 4 defines mature manhood as the measure of the stature of Christ. But he also teaches that to become Christlike we must share the suffering of Christ. The Church teaches in the world of Peter that we are called to suffer, it is our lot and our privilege. J. D. Salinger in Catcher in the Rye observed, "The mark of an immature man is that he wants to die nobly for a cause, while the mature man wants to live humbly for one."

What makes suffering redemptive? What makes it conducive to growth? The gospel is not, as Norman Vincent Peale seems to suggest, a recipe for personal happiness and success. It is rather, as Martin Luther King, Jr. well understood, the call to stand at odds with society, to resist, and yet to love when one suffers for that resistance. He said, "I confess that I never intend to become adjusted to the evils of segregation and the crippling effects of discrimination, to the moral degeneracy of religious bigotry and the corroding effects of narrow sectarianism, to economic conditions that deprive men of work and food, and to the insanities of militarism and the self-defeating effects of physical violence." He well understood that such "creative maladjustment of a nonconforming minority," though the only hope for saving a world from pending doom, would also produce suffering. Such suffering is the cross that must come before the crown. It is the growing pains of one on his way to mature manhood.

The church must allow for, prepare, and be willing to expose herself to such suffering if her members are to grow to the measure of the stature of Christ. This is not difficult if she is true to her calling: man necessarily suffers if he loves in a sinful world, just as Christ suffered because he loved, not because he hated.

Finally a few comments about the worship of the church as an aid to maturity. Again in Ephesians 4 God tells us through Paul that mature manhood will be found within the communion of the church. There

Christ, the source of healing and growth, is present as the head. There the members of the body interact in mutual service. There the teaching offices conferred by the qualifying gifts of the Spirit function to produce maturity. With all the current emphasis upon counseling and the benefits of communication on a one-to-one basis, it should not be forgotten that the Scripture says that the Spirit's gifts "were that some should be apostles, some prophets, some evangelists, some pastors and teachers"--all of them teaching offices--"for the equipment of the saints for the work of ministry...until we all attain...to mature manhood...so that we may no longer be children..." The teaching offices functioning within the communally ministering body produce maturity.

This maturity is described later in the chapter in terms not entirely foreign to psychology: the putting away of falsehood, anger, bitterness, wrath, clamor, and slander and the putting on of honesty, kindness, tenderheartedness, and a forgiving spirit. And above all, as Maslow would be quick to affirm, let there be thanksgiving.

What the critics have said about the church is often true. She has frequently been an obstacle rather than an avenue. The fact is, they have not said enough. Only when the church becomes the servant church, only when she is willing to abandon her own aggrandizement and triumphantism, only when she recognizes that she has no resources of her own for growth, only when she is willing to forego her own health and even her own growth to maturity for the sake of others will she reach it. Maturity is not a goal but a byproduct.

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GROUP APPROACHES TO SELF-REALIZATION

by

Donald F. Tweedie, Jr., Ph.D. *

The middle third of the twentieth century has been a period of amazing growth in the field of clinical psychology. The psychologist, along with other paramedical personnel, has struggled to gain a place in the sun of psychotherapy from the entrenched psychiatrist. Hypnosis has been revisited, Freud has been challenged, and the clinician is sometimes introduced without the 'headshrinking' or couch joke which has long served to cover the cultural anxiety surrounding mental illness. The old therapeutic model of the psychodynamic system brought into a one to one relationship with the well analyzed analyst has been relegated to e pluribus unum, midst a plethora of innovated models of patients, illnesses, and therapeutic methodologies. Group process as a method of psychotherapy has emerged from this professional ferment and must be given consideration in any serious discussion of action for mental health and maturity.

I would like to give a brief overview of the use of groups in psychotherapy and perhaps stimulate some interest in some of the newer modes of clinical counseling. In the last decade, I have been involved in a variety of group approaches and am convinced that the arena of the therapeutic group is an important place for the resolution of personal conflict. Perhaps at this point I should issue a caveat indicating that I do not consider myself an expert generalist in the field of group psychotherapy, nor consider it a panacea for the multitudes of social ills.

The title of my invited task, GROUP APPROACHES TO SELF-REALIZATION, rather too quickly glosses over at least a couple of introductory problems. There is a temptation to proceed on what many would feel are questionable assumptive grounds, or even contradictory equivocations. I will not really attempt to resolve these problems: merely acknowledge them.

The term, 'Group Approach,' is alien both to the spirit and the flesh of psychotherapy in its infancy. Freud and the early orthodox analysts were so intense and individualistic in their mental health ministrations that the patient load of each would hardly constitute a contemporary group. The theoretical and practical analytic tendency was to discount even intra-personal molarity, much less to give serious consideration to organismic factors of social interaction. The present adolescence of clinical counseling is more open to group process, perhaps because it is more involved in developmental ambivalence.

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*Dr. Donald F. Tweedie, Jr. is professor of psychology at the Graduate School of Psychology of Fuller Theological Seminary, Pasadena, California.

There are those who consider this a form of psychotherapeutic juvenile delinquency, however, and trust that the maturing process will relegate the emphasis on groups to an appropriate level of obscurity. Not everyone concerned with mental health accepts the utility and/or validity of the group in psychotherapy.

Moreover, there is a difference of opinion as to whether a group has any characteristics of its own, or is just a collection of individuals at one time and place for a common purpose. There are also those who accept the possibility of group dynamics, and practice group psychotherapy, but who think that such group characteristics are inimical to therapeutic outcome and conceive that one of the important tasks of the therapist is to prevent the influence of group factors upon the members of the group! (Cf. the introductory chapter of Whitaker and Lieberman). Thus underlying the term 'group' there stand a multitude of philosophical commitments that we cannot discuss here.

The second problem concerns the second factor in the title, 'Self-Actualization.' Classically, and to a significant degree, contemporaneously, the motivational goal of the individual was conceived as a homeostatic resolution of tension. The rise of 'self-actualization' as process and/or goal in the literature by authors such as Goldstein, Maslow, and Buhler has been influential as a countering process. However, homeostasis still has its fashionable circles. On the other hand, there are those who criticize self-actualization as an inappropriate goal, and, at best, a half way house on the psychotherapeutic highway. Frankl concludes that "those theories of man which are circumscribed by the individual himself, whether based upon the reduction of his tension as in the homeostasis theory, or the fulfillment of the greatest number of immanent possibilities as in self-actualization, when weighed, are found wanting."(p.17) Thus self-actualization per se is challenged from both sides. It is assumed herein to be an appropriate goal of therapy, when modified and defined by an appropriate value system.

In sum, for the purposes of this paper, I assume 'Group Approach' to be theoretically possible, 'self-actualization' to be an appropriate goal, and that the two are conjoined, not as an antithetical stalemate, but for a hopeful synthesis.

As a significant factor of the synthesis, the group therapist must also decide in what way he will function vis-a-vis the group. Presumably he may be an observer of, a catalyst for, or a participant in the group process. If my thinking about, and experience in group affairs is near the mark, there are many aspects of an organismic view of personality (cf. Tweedie, 1958) that are relevant to a functioning group. If so, the therapist cannot really avoid participation in personal change. Doubtless it will be better to acknowledge this and to program it, lest a case of the blind leading the blind ensue.

In a previous article (1967), I discussed briefly some elemental dimensions of group therapy and the application of group counseling to the context of the local church. The present theme will be a delineation of the basic types of therapy groups and some comments regarding the literature and application of each.

In addition to the individual, there are two basal social units: the marital dyad--the marriage person; and the family. Stemming from this consideration, there are four basic therapy group organizations: the 'ordinary' group therapy, marital counseling, group marriage counseling, and family therapy. ('Therapy,' 'psychotherapy,' and 'counseling' are synonyms in this context.) These group approaches are largely post World War II developments.

Group Therapy:

Group therapy, the assembling of a group of hitherto socially unrelated persons for the purpose of rectifying personal and social maladaptation, is such a large and popular area of therapeutic activity that extended discussion of it is unnecessary.

The content of the group may wax and wane from homogeneity to heterogeneity. In our counseling service, we have several mixed groups, the selectivity factor for membership being the general categories of adulthood and adolescence. At the other end of the spectrum, our ministers' group is characterized by a high degree of commonality.

A prime source of information for the general category of group therapy is the International Journal of Group Psychotherapy, where it is discussed both intensively and extensively. Current articles tend to be occupied with novel variations on the basic theme, or reports of evaluation of group therapy. Mansell Pattison has recently reviewed the research evidence supporting group psychotherapy and has presented some suggestions for effective group psychotherapeutic research. Whitaker and Lieberman in their volume, PSYCHOTHERAPY THROUGH THE GROUP PROCESS, present an overview of group psychotherapy as well as a specific theoretical position. The Lubins have published a very helpful and, for practical purposes, an exhaustive bibliographical survey.

I leave this general topic hastily, not because of its unimportance, but rather due to its far ranging generality and the fact that its basic considerations are more or less common knowledge.

Marital Therapy:

The healing of a marriage is essentially a group process. However, marital dyads have such well established patterns of behavior, and such highly organized methods of interaction that they tend to reflect a psychic unity similar to that of the individual. In fact, I use individuality as an operational model for marriage therapy. The marriage person is like other persons, except that it has two bodies. Intrapsychic conflict produces symptoms that, as they increase in severity and in dissociative tendencies, may result in the 'schizophrenia' of emotional divorce. I have previously (1963) commented at a conference of this organization concerning some goals and attitudes toward healing marriages that I will assume here.

The enormity of the problem of marriage 'mental illness' may be perceived in the fact that there were reported in San Mateo County, California (in which San Francisco is located) more applications for divorces than for marriages in the past year.

One of the better sources of information regarding marital therapy is the JOURNAL OF MARRIAGE AND FAMILY LIVING. Johnson and Kleber have published recent handbooks and expositions of marriage counseling. A very helpful survey of the field by a variety of competent workers is MARITAL COUNSELING: PSYCHOLOGY, IDEOLOGY, SCIENCE, edited by Silverman.

A refreshing approach to marital therapy is that of Jay Haley of the Palo Alto Research Group. He presents, in a series of essays, the indications for marriage therapy, the nature of the marital process, and the basic role of the marriage therapist. In contradistinction to individual psychotherapy, Haley sees marital therapy as the procedure of choice (1) when individual therapy fails to produce relief in the presenting problem, (2) when individual therapy cannot be used, (3) when the production of symptoms coincides with episodes of marital conflict, (4) when it is requested by a couple in conflict, and (5) when the improvement of a patient in individual therapy will result in divorce.

The process of a functional marriage is seen by Haley as a dialectic of volition and compulsion, with conflict arising when the marriage relationship drifts to either extreme. The marriage process is governed by 'rules' of relating which are well established, though they may be largely implicit and never verbalized as such. Marriage adjustment is dependent upon what rules are set, such as whether the husband and wife will have a symmetrical or complementary relationship concerning any particular matter. A symmetrical rule indicates dyadic decision and equal participation; a complementary one places one of the spouses in charge. The relationship may vary with the topic--may be symmetrical as to whether to sell the house, or complementary, as the wife decides what color the wallpaper shall be. Who sets the rules may be as significant, and difficult to expedite, as what rules are set. So-called 'meta-rules' are established to determine how to settle disagreements about the rules.

Haley sees the marital process as an organismic system which, when badly conflicted, may need a therapist to intervene in order to change the system stability from maladjustment to marital accord.

This concept of system stability is extremely important in marital therapy. A particular marriage person may represent a sick system nonetheless. The 'alcoholic wife syndrome,' the reversal of motive for maintaining the marriage, the reaction to symptomatic relief of the spouse who is the identified patient--all indicate the transitional need for the therapist to become involved and to change the system. Couples tend to develop ways, even though sick ways, of coping. Legion are the marriage persons who develop crises at the cessation of chronic overt conflict.

For this reason, I have the marriage as my patient, rather than one or the other or both of the spouses, as often as possible... Occasionally seeing them individually, but assuming that this is a temporary, and goal directed, abstraction from the patient per se. 'Successful' individual psychotherapy frequently precipitates crises that make for unsuccessful marriages and ensuing divorces. This can often be obviated by the concept of the individual marriage person--the couple.

From a Christian perspective, divorce is never an acceptable goal for the healing of a sick marriage person. Though, of course, it must sometimes be accepted as the results of such sickness. The psychological rationalization of incompatible personalities forming a marital dyad is largely mythic in its intent. Any two individuals trying to become one person are due to encounter abrasive incompatibilities. Complementary dyads seem, as a matter of fact, more stable than symmetrical ones. (Cf. Swihart, 1967). The more varied the personality characteristics, the more resourceful, in potential, and the more flexible is the marriage person.

In the introductory stage of marital therapy, I decide, after a psychodiagnostic test battery, whether to use an analytic or a behavior modification method for therapy. Both are useful, depending upon the attitudes and motivation of the mates. A ground rule is that I share no secrets with one or the other. The basic concept is the individuality and the personality of the marriage.

Frequently one discovers an unbelievable communication barrier, recently I counseled with a minister and his wife of 14 years. While divorce was theoretically unthinkable to this ecclesiastically prominent evangelical couple, living together was becoming emotionally intolerable. The tenuous marital bond was sustained only by their mutual concern for their children and the presumption that divorce proceedings would necessitate leaving the ministry. In a private conference he stated his greatest disappointment being that she never wanted "to enter into my spiritual life," and that she was dissatisfied with the role of a pastor's wife. In the following session, with her, she expressed her keenest disillusionment in the fact that he never wanted her "to enter into his spiritual life," and one of her greatest satisfactions listening to her husband preach!

The opening up of communication at this point, the fashioning of a king sized bed out of a set of twin beds (the 'symbols of separation'), and the programming of a dating relationship, were instrumental in restoring health to this marriage. Many other factors entered in, of course, notably the primary needs of ministering in the minister's family. However, the fundamental point was the mutual desires of these couple components which were utterly concealed from each other by the schizophrenic marital game that they had learned to play.

To illustrate a sick sexual game, I shall utilize another case involving a pastoral pair. This is not to indicate that ministerial marriages are more vulnerable than any other, but rather the point that such marriages do have disintegrative potential in spite of the fact that such a couple presumably has special motivation and training in the communication of love, the sacramental character of sexuality, and the art of reconciliation.

She was moderately frigid, and despaired in the fact that sex was "all that he wanted" and "that's all he thinks about." His flexible work schedule permitted frequent conjugal calls at home, and finally she refused such privilege. They had agreed to discuss the situation with a counselor before she started legal action for separation. His embarrassment was exacerbated by the fact that his most successful ministerial role was marriage counseling!

In individual sessions we explored the history and dynamics of her sexual non-responsiveness and she agreed to make every effort in this 'last straw' attempt to heal the marriage. I decided to use the model of a little boy and candy in changing the rules of their sexual game. She agreed to initiate sexual overtures daily for a two week period. At first he was elated and delighted, and then a bit insecure in terms of adequate sexual response. She, in turn, began to enjoy setting new rules and was moderately disappointed when her overtures had to be deferred!

Several years later they report a happy, mutually satisfactory relationship.

Once again I wish to remind you that sexual communication was only one of the many aspects of their defective union, but it was the focal complaint and the alleviation of this area tended to generalize into other dimensions of their life. It is true that feminine frigidity has a long individual history in each case, but I am convinced that confrontation therapy, *a la* Frankl's *paradoxical intention*, tends to be superior to, and much more efficient than, an extended analytic approach. Marie Robinson's popular *The Power of Sexual Surrender*, is helpful collateral reading in such situations.

A recent reinforcement of the 'energy system' aspect of marriage comes to mind. She had made legal arrangements for divorce and had the hearing placed upon the court calendar. She felt willing to try to heal the marriage, but that legal dissolution was the only means of coping with his cruel and abusive treatment of her and their young son. This legal action, which he had encouraged, suddenly reversed his attitude and behavior. He now almost literally groveled before her, and perceived the marriage as the only meaningful facet of his life. Two days after she hesitantly dropped the proceedings, he threatened her physically unless she would agree to re-institute the action!

I am still seeing this couple and am hopeful that a moderate and mature role modification may be introduced, rather than these over-compensatory role reversals. Both spouses seem to have insight into their 'system' now, and profess to be willing mutually to change the rules.

Marriage Group Therapy:

My model for marriage group therapy is similar to that of an 'ordinary' group, a composition of several persons meeting to mend maladjustment. These persons differ from the individual members of an outpatient group inasmuch as each of them has two bodies. There also tends to be a more intense level of 'intra-psychic' conflict, a veritable schizophrenic turmoil.

A few years ago, I often heard of the inherent impossibilities of establishing an effective therapeutic relationship with either marital dyads or marriage groups. This is another example of professional folklore, like the 'impossibility' of reversing a schizophrenic process, or the essential intractability of homoerotic psychosexuality, which tends to impede maximal resourcefulness of our craft.

Then neighbor of mine, and a longtime CAPS member, Norvell Peterson, started some marriage groups with reported success. Moreover, (shades of Freud!) he even had his wife participate as co-therapist. Reported positive results challenged my superstitious incredulity and I ventured forth into marriage groups also, even having marital dyads participate in 'regular' groups when a marriage group opportunity was not available. My feeling is that such experience is not to be repented of.

Marriage groups appear to have been initiated as an experimental attempt to help a spouse who was the identified patient, when other modes of therapy had failed. Problems of impotence, alcholism, infertility, and 'marriage neuroses' were indirectly attacked through the group method. Soon the emphasis became focused on the marriage relationship, however, and marriage group became analogous to the group therapy of individuals.

The functional difference of marriage group and ordinary group therapy concerns such matters as office space (two bodied people take up more room), or whether to let one spouse participate when the other is unavoidably absent (I do). The process of the two groups is pretty much the same except that the intra-personal conflict of the average marriage person in therapy tends to be more closely approximating in-patient group therapy situations.

I have not had brought to my attention as yet a good monograph on marriage group therapy. In the bibliographical section of this paper are several helpful journal articles.

I have presently two marriage groups that vary in membership from four to five marriage persons. The groups are open ended and a couple may terminate at any time after an initial three months commitment to the group. Let me give you an anecdotal cross section of one of the groups at a past phase of group process. All of these have now terminated from the group.

Tom and Helen are the group entertainers. They are able to agree on almost nothing and to debate trivia. They had a terrible fight on their honeymoon and have endured twenty years of aggression and hostility. The discovery of an affair of Tom had precipitated a period of hospitalization for Helen and the imminent threat of divorce proceedings coupled with excessive monetary settlement demands. It also precipitated the marriage therapy.

Their spats almost always concerned his unfairness with money (he was the president of a successful firm and apparently moderately wealthy). The most helpful change in their relationship began after the constructing of a realistic domestic budget which Helen controlled. They began to function cooperatively in the group (their only admitted mutuality in two decades!) in their attempts to keep others in the group and to encourage them to behave more cooperatively. They would often joke about the blind leading the blind.

They are still living together, somewhat precariously, and have resumed sexual activity in the marriage, which had ceased some two years before. The frequency of conflict has not improved much, though it is more openly a 'game,' and the conflict does not seem to be so intense. There is a mutual agreement that the marriage is going to 'work.'

Betty is an attractive, seductive woman; her husband Dick is impotent. This reportedly occurred first at the time Dick attained sobriety through Alcoholics Anonymous, after ten years of heavy drinking. Therapy was instituted when he became discouraged about his work (he is the top salesman of his company), his impotence, and the fact that Betty, a life long teetotaler, has started drinking.

It was very difficult for both of them to discuss his impotence in the group. This, however, opened up the 'sexual game rules' for the group discussion and Betty began to have some insight into her strategic role in the conflict. They have renewed a Christian commitment, have joined a church, and Dick is occasionally sexually virile, though very vulnerable to Betty's moods.

Bob is a minister. His wife, Rachel, had recently been discharged from a neuropsychiatric hospital. She was in remission of what had been diagnosed as 'paranoid schizophrenia.' She complained that her present depression was due to the fact that he had resumed his continual "putting me down"; and he confessed that he was frustrated by her 'craziness' but hadn't been able to express it before, lest she get 'crazier.' They were both intelligent and sensitive, and tended to become 'pastoral co-therapists' to the group. In fact, through his professional office we almost carried out what I would guess would be a first--a marriage ceremony in a marital group session! They were able to work through his domineering tendency and her 'crazy' responses satisfactorily.

Pat and his wife were the couple almost married in the group. They were divorced, though living together (most of their friends presumed that the divorce action had been dropped), and had decided to break up again, unless counseling helped. With the help of hypnotic relaxation in individual sessions, she was able to confront her chronic sexual frigidity, and they were able to explore her negative feelings about his blue collar occupation.

She has begun to experience a full sexual response, and they decided to elope to Mexico rather than to be married in the group, even though Dick offered to buy the license and help subsidize a honeymoon and Bob offered to conduct the wedding service.

The final member of the marriage group during this cross section was Al and Lois. He was a pedantic and obsequious education administrator. Lois had been steadily withdrawing from social and conjugal contacts, and was increasingly occupied and preoccupied with her children. She had a difficult time entering into group verbalization and usually experienced a depressive period after each group meeting. Finally she was able to surface a whole area of resentments concerning his beer drinking, his infrequent penny-ante gambling parties, and her feelings of coercion in attending the church in which they had been previously active members. They terminated with hopefulness, and the expressed mutual agreement concerning the helpfulness of the marriage group, though I felt that this marriage had matured least among the group members and that the termination was premature. They are still functioning as a marriage, however.

An interesting aspect of the organismic functioning of a group is in the felt loss of a marriage person from the group (Tom and Helen were the first to leave) and the attempt to get the replacement couple to play the same role as the marriage person whom they succeeded. However, the rules of relationship have to change as the uniqueness of the marriage newly introduced to the group finds its own role. This transition may precipitate premature termination as in the case of Al and Lois, and present as a live option the dissolution of the whole group. This is not necessarily bad therapeutically, though it does create potential problems for the practice!

Family Group Therapy:

The family group is generally indicated when a child is presented as the primary, or identified patient. Often this minor has no felt need to come for therapy, but is a thorn in the family flesh. This is particularly true of adolescents in developmental reaction. The element of coercion by parental authority, pressure from school administrators, or agents of the law, make individual therapy a practical impossibility except in unusual cases. Available treatment modalitites then become an adolescent group, or a family group.

Family group therapy has some fairly well established modes at present, and there is an increasing body of literature that is being produced. Mottola, in a recent review of the literature, comments on the growth of family group and concludes that "family therapy is based upon premises that have a certain logical attraction...if the family homeostasis concept is valid, the probability of attaining permanent behavioral change would seem much greater in treating entire families. As yet, there is no substantial research evidence that family therapy works, or that it is superior to conventional treatment programs" (122-3).

There are some definition problems in this therapeutic mode. Alexander, cited in the literature earlier (1963), categorized family therapy as (1) collaborative treatment in which one or more members of the 'primary patient's' family is also in therapy, usually with a different therapist, (2) concommitant treatment, when a single therapist treats two or more members of the same family, but usually separately, and (3) conjoint therapy, in which all or most of the sessions include all or most of the family members. The Palo Alto group (Jackson, Haley, Satir, et.al.) has been active and effective in developing various aspects of this latter family group approach.

Midelfort's volume, THE FAMILY IN PSYCHOTHERAPY, and that of Ackerman, THE PSYCHODYNAMICS OF FAMILY LIFE, have been particularly important in advancing the family group method. Ackerman's more recent work, TREATING THE TROUBLED FAMILY is a very helpful book. One of Haley's articles (1962) depicts the varieties of conjoint therapy as 'schools' which are 'defined' according to the approach of the therapist: "the Dignified School," "Dynamic Psychodynamic," "Chuck it and Run," "Stonewall School," "Great Mother," and "Multiplication School."

I view the family as an organic unity, but not in the individuality sense of the marital dyad. The family model is rather that of containing primary and secondary members. The primary members are the family nucleus, or the marital dyad, and the secondary members are the children and relatives living in the same home. The functional long range goal of the family in our culture is to reproduce itself by producing secondary members who 'spin off' and form other family nuclei. The family nucleus is to perpetuate, and an important aspect of the family process is to keep this intact while enabling secondary members to mature and become independent. Family conflict often arises from attempting to incorporate secondary members into the nucleus.

The family group model that I use is that of a small corporation in which the parents represent the executive role of president and vice-president, the oldest child, or the most active one, is the sales manager, and the rest of the sibs are the production workers. Other relatives living in the home are given appropriate roles, and all persons under the same family roof who are able to verbalize well are participants in the group. This approach avoids singling out any member of the family group for special treatment, even though one of the children is ordinarily the 'presented symptom' of the family illness. Psychodiagnostic tests are utilized only when applicable for all members of the family, or when all members of the 'contract negotiation' are agreeable that one person should be tested.

The procedure is to clarify the family 'contract,' which is usually unwritten, and to write it out in terms of what the basis for operations is and what may be done to make it more efficient. At first attention is given to what are the operational defects, and how each member of the company perceives them. Then we discuss the possibility of renegotiation of a new contract in this unusual, 'locked-in' company. From the least to the greatest, in terms of corporate power, each member relates what he wants from the corporation which he is not getting, and what he is willing to contribute beyond his present contribution. After this, arbitration is attempted in terms of the power and authority, and the mutual advantage of all members of the corporation.

The therapeutic goal is to write a contract that will satisfy all members of the family, and to set it in operation. Occasionally it will have to be modified by unforseen omissions. For instance, after such a therapeutic approach one mother called me with considerable anxiety, wanting to know the procedure for adding new conditions to the contract. The formerly delinquent teenaged daughter, whose changed behavior was remarkably acceptable for the family welfare, in the eyes of the executive members at least, was also sleeping in on Sunday mornings instead of going to church with the family because "it wasn't written into the contract."

Such a family approach tends to reach delinquent children in a way that is not otherwise possible to do so effectively. The possibility of an adolescent-perceived 'fair deal' from the executive authority is a factor of motivation that is usually lacking. The therapist is a management analyst and a labor relations negotiator whose interest is in attaining corporate cooperation and productivity. This approach is not presented as demonstrably better than others, but rather one that I have devised and which I find heuristically helpful and hopeful.

Perhaps a couple of additional illustrations of family contracts would be in order:

The first indicates a problem of sudden change in complaint behavior, and the organismic aspects of family conflict. The presented complaint of this family of four was the delinquent behavior of the older son, a 16 year old high school student who was truant in school attendance, had been discovered to be smoking marijuana, and had twice run away from home.

The younger brother was modest in his demands, wanting to wear his hair longer, wear blue jeans to school, and to have an increase in his allowance (though in the next session, having thought about the possibilities of the contract and perhaps, unrealistically about my power as a negotiator, he asked for a sailboat!). The terms also went along smoothly with the other members of the family. However, after the older boy's behavior became sufficiently cooperative to alleviate the presented problem, marital conflict erupted and the wife expressed the opinion that it "really" had been her husband's attitude all along that had been the "real" problem. An interesting illustration of the 'scape goat' function of a family member.

I am presently working out a family contract with a family of which the identified problem is the oldest child, an attractive 14 year old girl. The only male child of this family is only 7 years old and has not participated in the counseling. The parents became concerned after a theft in a home in which the older daughter was a baby sitter, and the subsequent revelation gained from the mother's surreptitious reading of the daughter's diary, of sexual involvement and drug abuse. Incidentally, the girl had an elaborate code of symbols for her peccadilloes, coupled with an entry explicitly explaining the code!

Yesterday was the first negotiating session after the initial clarification of the problem, and the procedure went well. My illustrative point concerns the use of M & M's to reinforce good behavior during the contract discussion. These highly educated parents and bright adolescent girls already carefully guard their group behavior in order to obtain these modest rewards!

The emphasis upon marital, marriage group, and family group therapies as 'group approaches' is, I think, especially pertinent to the context of CAPS. While the psychological reliability of group process is yet to be established in terms of research results, the unity and sanctity of marriage, and the appropriate attainment of independence from the family of its secondary members, is a specific Christian value. Any means of realizing and maintaining this value is an important Kingdom task. The Christian church should utilize every available resource for axiological action.

There has been for the last few years a call to action for CAPS members to justify empirically the hypothetical integration of theological dogma, consequent inferences in personality theory, and behavioral data. We have tended to be long on theory and short on research. Partly this is due to the apparent irrelevance of most of the research hypotheses in the area of social behavior. Another factor is the inertia of a standpoint containing comfortable and closed assumptions, along with the inhibition of Christians to enter the scientific psychological marketplace. At least these are aspects of my own mixed motivation. In any case, it behooves us to evidence our assertions, and to guide and guarantee our growth as agents of change in the social process with a program of research and development. Clinical validity, while sufficient to reinforce our behavior as Christian therapists, ought not to obscure the desirability of clinical reliability.

In summary, I will alliterate a few factors that tend to support the desirability of psychotherapeutic action for the alleviation of social and personal conflict through the use of group action. They are construed by me as efficiency factors rather than matters of necessity. The human being is too complex and too resourceful to make any group approach a sine qua non in contradistinction to therapeutic programs that are called individual psychotherapy. (Incidentally, we should not lose sight of the fact that individual therapy entails a group of two.)

Some of the advantages of group approaches relate to money, manpower, mixture, motivation, and molarity. Professional group psychotherapy provides an economic advantage to both patient and therapist, and, presumably, conserves the limited pool of professional personnel. These are, to be sure, mundane matters, but they are certainly significantly mundane and predictably determinants of successful social action. Thirdly, group therapy entails an inherent antidote to social isolation and withdrawal. The controlled socialization of personal pain in a peer group is an important therapeutic aim. The factor of motivation for change is another group efficiency factor. The sustenance of desire to change for such sociopathic tendencies as are manifested by homosexuals, or delinquent spouses, is almost exclusively possible in group settings. In most cases, the group is a powerful force for maintaining motivation of its members. Finally, the molar quality of social contexts, the personal variables contingent upon the gestalt of group process, the dynamic concept of koinonia, may be the most pertinent aspect of self determination.

These items, of course, are subject to challenge and are needful of empirical support. But they do tend to rally us to the vindication of an ancient paradoxical axiom, the truism that the most direct route to oneself is through another.

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MATURITY - PSYCHIC AND PNEUMATIC

by

Basil Jackson, M.D., D.P.M., M.Th. *

The question of the evaluation of an individual's maturity, whether psychic or pneumatic, psychological or spiritual, is most complex since maturity per se must be described, rather than objectively measured. In addition, when we make such an attempt to describe the antithetical indicants of maturity versus immaturity, we of necessity are not merely describing, but are making value judgments. Even in the purely psychic realm, such as the evaluation of ego strengths and weaknesses, this is not an easy task, although here one can rely rather heavily on relatively well accepted ranges of normality and particularly on conscensual validation. In the spiritual realm, such validation is much more difficult, and, in many areas, little in the way of adequate conscensual validation is available as a guide. When one enters the pneumatic realm and begins to make observations and value judgments of another individual's maturity--whether conative, cognitive or affective--one is much more liable to be responding out of the matrix of one's own personal conditioned experience than to be responding as an impartial observer or investigator. When consideration is made, for example, of the difficulty of judging the maturity of another's doctrinal position, when that position differs significantly from one's own in some sensitive area, then the proportions of the problem can easily be seen.

The question of and the quest for spiritual maturity, both on the individual and collective levels, is as old as spiritual experience itself. (Gen. 3:22). It may, in fact, be considered one of the principal emphases of both Pauline and Johannine Theology. The Ephesian letter deals, for example, with the function or purpose of the gifts of the Spirit in building collective maturity within the body of Christ. The divine progression is as follows:

1. Spiritual gifts are given to equip the Christian;
2. As a result of these gifts, the Christians are given the power and motivation to serve;
3. As the result of this activity, collective maturity and growth in the body occurs.

The desired result of such a progression is that the individual members achieve a state of unity, conformity and both individual and collective maturity. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a

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*Dr. Basil Jackson is director of Graduate Psychiatric Education, Marquette University School of Medicine and Chief of Psychiatry, VA Center, Wood, Wisc. He is also lecturer in psychology of religion at Northern Baptist Theological Seminary.

perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 4:12-16)

It is true that complete spiritual maturity will not be achieved either collectively or individually until the Advent Day when, both as individuals and as the body of Christ, we will achieve perfection and ultimate spiritual development. (I John 3:2). In the interim, however, we are constantly participating in an on-going process much of which is our own responsibility, and which very frequently overlaps with the purely psychological realm.

The Catholic Church has within recent years taken serious cognizance of the importance and need for psychological maturity. Since Vatican Council II, maturity has been recognized as one of the most urgent problems posed by the Conciliar Decrees on renewal. In addition, emphasis has also been given to the fact that psychological maturity must be set firmly against the background of the Council's teaching on the nature of the Christian life, particularly in its ecclesiastical function.(1)

Pierre Teilhard de Chardin, with his deep insight into both the spiritual and the psychological, has also consistently stressed the need for guidelines for identifying maturity of personality, and how much maturity is closely correlated with the religious dimensions of life.(2) He has stressed over and over again that man "must transcend himself" in the upward striving for maturity and "tear himself away from himself, leaving behind him his most cherished beginnings."(3)

It must be emphasized that the whole question of the evaluation of maturity versus immaturity and normality versus abnormality, is intimately tied to the personal value systems of the clinician or observer. Value judgments of this nature, however, form no intrinsic part of the science of psychology or psychiatry, for science deals exclusively with what is so, never with what ought to be so, and when we make such, in some degree at least, we leave the fields of the behavioral sciences and are more clearly in the fields of ethics, moral philosophy and theology.(4) The existence of such difficulties, however, only makes the whole problem more intriguing and perhaps of greater importance.

At this early stage of my discussion, I would like to emphasize the healthiness and maturity of a faith that can permit critical self-observation and examination. That more and more are willing to participate in such an exercise is indicated by the very existence of this association and the activities of this symposium. Unfortunately, many from the folds of evangelical christianity still feel that such examination is in some way anathema, taboo and dangerous. They feel that attempting to look at the Christian or at his beliefs from a psychological perspective, is somewhat akin to sacrilege and may actually be subversive to his whole faith. For the spiritually healthy and mature, nothing could be further from the truth. A faith which cannot stand up against honest scrutiny is but at best mythical and at worst psychopathological. The empirical examination of healthy religious experience can but prove to be positive and worthwhile, and if some aspects of such experience can be shown to be related in some way to antecedent influences or to other psychological parameters, this in no way minimizes the value of healthy spiritual experience or proves its falsity.

In discussing the question of both psychic and spiritual maturity, it would perhaps be worthwhile to look briefly at how immature and even sick some others have viewed the "fundamental" (rather than the "evangelical") Christian. Pattison(5) has given an excellent summary of the views of various authors on this subject, and although I question the validity of many of the findings presented, they constitute serious food for thought. He indicates that the data which he reviewed consistently described the "fundamental" personality as one who:

1. Has basic passive-dependent attitudes with omnipotent narcissistic feelings on the one hand, while on the other hand, there are deep feelings of guilt, inadequacy, inferiority and self-rejection, resulting in a depressive tenor and a masochistic mien;
2. There is a lack of social adaptability with a tendency towards aloof schizoid types of social relations, with a defensive, hostile, ethnocentrism;
3. There is a lack of spontaneity and creativity with constriction of cognitive and perceptive functions reflected not only in dogmatic attitudes, but also in actual lowered achievement and aesthetic inhibition.

Pattison also includes a very graphic quote, which he apparently implies is considered by some to be descriptive of the typical "fundamentalist personality," purportedly read at the Conservative Baptist National Convention held at Portland, Oregon, May 1961. He states that a prominent fundamentalist theologian made the following self-description: "pugnacious, censorious, negativistic, hypocritical, individualistic and self-seeking."(6) Such a list of adjectives would seem to me to serve as a very excellent description of the grossest kinds of immaturity in both the psychological and pneumatic realms, and if in general these are accurate, maturity of either type, at least among this particular type of "fundamentalist" (which by the way remains undefined) must be a rather scarce commodity.

Another of the personality characteristics described in this connection in "fundamentalists" (again without any adequate definition of what constitutes a fundamentalist) is that they are "future oriented."(7)

It has been felt by some observers and investigators of religious experiences and practices that such an emphasis on the future merely constitutes a method of adapting to the deprivations or conflicts of the past or present. Suffice it to say that the spiritually mature individual does not use his eschatology to deny or to escape from the present, but in my opinion, he can use it to "adapt" to the present in a meaningful way. It is true that the psychologically and spiritually immature may cling to rigid eschathologic concepts and sequences, not for religious reasons, but for psychopathological reasons, and such a maneuver will undoubtedly result in further ego restriction and neuroticism. Often the immature will become obsessed with details of the future as a means of avoiding the issues and required action of the present.(8) The pneumatically mature individual, however, behaves in just the opposite manner as indeed the New Testament specifically instructs him. The mature Christian in the New Testament sense, will be eschatologically oriented because in this way, among others, life becomes meaningful and the existential vacuum filled. (Phil. 8:14).(9)

Numerous authors have also stressed the frequent findings of depressive tendencies and low-self-esteem in religious individuals. It is felt that there are numerous reasons for this, ranging from the concept of original sin, to that of the hostile and punitive type of parent which is also supposedly a part of the syndrome.(10) Thus religious people, and "fundamentalists" in particular, are seen as constantly denying themselves any narcissistic pleasure or self-gratification, since such is defined as sinful self-love or self-pride. This low self-image is then seen as being related to various personality characteristics ranging from self-depreciation to projection of the evil self-image onto others who are then seen as "sinners" while the "fundamentalist" can consider himself a "good saved person." Again we have here graphic descriptions of psychopathology, but whether this has anything whatsoever to do with the particular religious and theological orientation involved has certainly not been validated.

Allport(11) has outlined some relatively clear guidelines for maturity of personality especially as it extends within the religious dimension. He emphasizes that maturity is always accompained by the experience of extension of the self and of a broadening of one's sense of ego identity. Both psychologically and spiritually, we begin in a completely ego-centric situation with wholly subjective interests. As we progress toward maturity, our horizons widen as does the desire to know, to understand, to experience social concern and to more and more place the focus of cathexis outside of self.(12) Allport(13) also stresses that maturity is related to the capacity to relate intimately with other human individuals without doing violence to their inner dignity. This includes the ability and the willingness to be compassionate toward all men, while at the same time expressing a respectful understanding and appreciation of the human condition *per se* and demonstrating a propensity to bestow love rather than to await its reception. He also stresses emotional security as a criterion of maturity in the personality. Such emotional security comes about through the complete acceptance of oneself and in the psychic realm in the realization that no matter what we may find within ourselves, we are still wholly acceptable to God. Allport(14) also emphasizes that maturity is associated with directed activity which may lead to accomplishment and productivity. This certainly is true in the psychological realm and is just as true in the spiritual realm where the quality and the state of maturity of the "tree" is recognized by the quality of the "fruit" it produces. (Matt. 7:20).

As Allport has pointed out, spiritual maturity is associated with a sense of security. This does not mean (as many have erroneously supposed) that a mature Christian cannot or never will suffer from anxiety or psychiatric disturbance. The Christian has the same basic neuro-physiologic make-up as everyone else, and is subject to all the ills to which flesh is heir. There is, however, an additional source of peace in him, as he can with confidence cast his cares upon Him and experience security in His strength. (I Peter 5:7).

Fromm(15) has stressed the concern for others which is part of spiritual maturity. There is in the pneumatic realm as well as the psychological, a state of primary narcissism which demonstrates little care for others, and which, as we have seen, was one of the concerns of Allport. Maturity is associated with a sense of humility in all areas of functioning, but for my present purpose, I would stress the theological. We can never hope to understand the mysteries of God or the depth of His Word. We must always remember that we have no "private interpretation" (II Peter 1:20) and that to think of everyone else as being wrong is usually concrete evidence of the grossest demonstration of immaturity.

Maturity in the spiritual realm is living out of an experience of a relationship to God. Freud(16) was correct when he intimated that much religion is merely a reflection of one's early concept of the father figure. That this can be true is obvious and much of that which passes for spirituality is merely an attempt to please some "big father" in the sky. Faith becomes part of a performance of "Thou shalts" and "Thou shalt nots" rather than a part of an existential experience.

One of the important indicants of maturity that Allport(17) has pointed out is that maturity demands a high degree of self-objectification. He states that the individual who is reflective and insightful not only sees himself as others see him, but also glimpses himself occasionally in a kind of cosmic perspective. The whole question of insight is of tremendous importance as regards both spiritual and psychological maturity. By definition, insight is a reasonable understanding and evaluation of one's own mental processes, reactions and abilities, and constitutes self-knowledge. It "implies correct apprehension of that inner source of psychological functioning or awareness, feeling and striving that we call the self,"(18) whether in its real, phenomenal or external aspects. Adequate self-understanding or maturity in this area may be thought of as increasing pro rata the more the real, phenomenal and external selves correspond. In other words, healthy ego functioning in this respect can be considered to exist when the *real self* (the biological, social and psychological entity that the self is) and the *phenomenal self* (the self that we ourselves perceive, but which is shielded from the direct awareness of others), and the *external self* (the social self as perceived by others) most nearly are in juxtaposition. The real self is something we ourselves often do not like to scrutinize and is one which we do not often present to the outside world. My own favorite definition of insight is that it is a sudden, often startling glimpse of the obvious or, in other words, the self that we perceive, the phenomenal self, is suddenly seen, in some respects at least, as it really is. (John 8:32).

It is not difficult to see some of the spiritual correlates of such a state and of such an experience. The Bible clearly points out that the self in its natural form and unregenerate condition is not a thing of beauty. Jesus took pains to elucidate this in detail when he discussed the negative potentialities of the human "heart" or "psyche." (Mark 7:15, 21). Many of the individuals we see clinically, who come from certain segments of the evangelical community, at times do all within their powers to ignore and repress the presence of basic aggressive and sexual forces within them. Such a failure to realistically appraise what is within one's self can produce various types of maladaptations or neuroses which unfortunately, in many cases, are then in themselves considered to be concrete evidences of a state of sanctification.(19) Without insight, repression may thus at times be construed as holiness. In such a patient, it requires the often painful process of critical self-observation and at times explosive insight to approximate the real and phenomenal selves. It comes as a shock to many who have had such an experience to discover that the Bible has always depicted them as being filled with sexual and aggressive drives, impulses and desires. It also, however, offers a more healthy alternative for dealing with them than mere energy-utilizing repression or, on the other hand, overt expression. In fact, the emphasis of the biblical position is in full agreement with modern clinical experience, namely, that severe problems can be produced by the acting-out or by the total repression of such inner urges and that to look at one's self and to honestly admit their presence, and to be willing to examine their influences in one's self and also their constructive potentials constitutes a much more efficient and mature means of dealing with them.(20)

Maturity, whether psychic or spiritual, may in many ways be equated with the notion of psychological effectiveness as outlined by McCall. (21) The psychologically mature individual is one who is psychologically effective in certain well-defined areas, and these are the areas which are particularly scrutinized in evaluating the efficiency of ego functioning in the regular clinical examination. It would be impractical at this time to attempt to examine all of these ego functions in any detail; and actually what more concerns us in this discussion are the pneumatic correlates of these functions.

I will say nothing of the autonomous ego functions which spring from the ego nuclei described by Hartmann and Kriss(22) except that they are concerned primarily with the areas of motor function and of ideational and perceptual processes. With inadequate development in these areas, both physical and psychological immaturity is the result. A most common evidence of spiritual immaturity is spiritual incoordination, immobility and paralysis. Many never pass the early psychopneumatic levels characterized by spiritual incoordination and immobility. They remain forever "babes" (I Cor. 3:1) and will never be able to say with Paul, "When I became a man" (I Cor. 13:11). They never make the Johannine progression of "little children" to "young men" to "fathers" (I John 2:12-14). They remain forever at a spiritual level at which they can only ingest and digest "milk" rather than "meat." Unfortunately, this appears to be a characteristic syndrome within the evangelical church today. There are relatively few who in action or personal study ever reach beyond a minimum of superficialities. It is relatively rare today to find young Christians who have honestly examined and critically studied the doctrinal position which they may affirm and even fewer who really live on this kind of "meat" and demonstrate this kind of maturity.

Perhaps the greatest area of both psychological and spiritual immaturity in the human personality is related to the whole problem of the control of the basic urges of the human personality. According to classic psycho-analytic theory, man is innately endowed with two basic urges, at times called drives, and at times instincts.(23) Neither term is an exact translation of Freud's original concept and some confusion does exist in the literature on this point. For our purpose, however, we can consider man as being endowed with two basic urges which are constantly seeking expression--namely the sexual urge and the aggressive urge. The energy of these urges is generally now referred to as libido, but particularly in the older literature, the energy of the sexual drive was called libido and that of the aggressive drive destrudo. We, however, do not ever see these basic urges in pure culture but always in derivative form, and in what is called the instinct fusions. Thus we have the sexual instinct fusion with a high proportion of sexual urge and a low proportion of the aggressive urge. Likewise the aggressive instinct fusion possesses a high proportion of the aggressive urge and a low proportion of the sexual urge. According to classic psycho-analytic theory, it is one of the principal tasks of the ego to control the expression of these fused urges.

In cases of ego weaknesses of whatever cause, which may be either constant or erratic and explosive, there will be some degree of failure to keep these basic urges in check. Thus the result may be all kinds of promiscuous sexual expression or the uncontrolled expression of hostility and aggression. The Christian is no exception to the possibility of the existence of such ego weaknesses and their resultant consequences. Such weaknesses may exist for many different reasons covering the whole etiologic spectrum from pure organic to pure psychogenic. The Christian, however, has been promised (Eph. 1:13) an additional source of energy for the weak and embattled ego, namely the presence of the Spirit. The Bible emphasizes, however, that the use of this additional source of strength may be conditional or in theological language, the question is that of the "sealing" by the Spirit versus "being filled" by the Spirit. In the later case, the responsibility is entirely that of the individual. (Eph. 4:30 and 5:18).

When discussing impulse control, however, we must in addition also deal with the opposite situation where there is super-control by the ego in what we know as repression or its hand-maiden, reaction formation. In this case, the ego is so threatened by the possible eruption of the basic urges into consciousness and overt expression, that the individual is forced to repudiate even the possibility of their existence within him or to develop exactly the opposite desire, wish, etc. on the conscious level. This latter process is reaction formation, or more accurately, could be described as antithetical counter-action. Hence we see individuals who consciously are never interested in sexuality and who never have been able to admit even a single hostile thought against anyone--at least as far as their conscious mind is concerned.(24).

As we have already seen, the Bible itself demonstrates "a more excellent way" than this type of neuroticism and warns us that even though in the external self such features may be considered as evidences of sanctification, this is not the case in the eyes of a God who looks not on the external appearance but examines the heart or deeper layers of the personality. (I Sam. 16:7).

One of Allport's most important criteria for maturity of personality, both psychologically and spiritually, was the existence of a unifying philosophy of life. By this he meant that the mature individual had a philosophy of life which was able to give him direction to his existence. Both James(25) and Frankl (26) have also stressed the possibility of such a life lived in freedom. The mature Christian life is one that is characterized by the elation of meaningful freedom, even though this freedom is at all times subject to the headship of Christ. True New Testament Christianity never seeks to steal from us the uniqueness of the existential experience of finding one's meaningful path in life. It constantly gives us freedom and its consequent responsibility for living in accordance with the will of God. The immature Christian looks constantly for some magical will of God or plan for his life and is deluded like one looking for the gold at the end of some mythical rainbow.(27) We have mature freedom and responsibility, and the plan for our lives does not magically or suddenly appear before us, but is something that we weave day by day, often painfully and hopefully in accordance with His divine will and purpose. It is in this way alone that meaningful existence on the pneumatic level can be found.

The state of the ego extensions, namely the super-ego and the ego ideal are of great importance relative to spiritual maturity. Te harsh archaic type of super-ego which is so conspicuous in the obsessive compulsive type of religion is obviously grossly unrealistic and immature.(28) The individual in his misinterpretation of biblical christianity becomes a slave to standards, rules and regulations, which often are entirely inappropriate. Pneumatic maturity, on the other hand, is related primarily to individual experience rather than to performance.

The question of the ego-ideal itself is one that could most profitably be discussed throughout a whole symposium of this nature. Suffice it to say that it is the idealized image of the self to which one constantly aspires and seeks to attain. On the purely psychological level, this is closely related to early childhood experiences, but on the pneumatic level something different occurs. I suggest that part of the process of regeneration and sealing by the Spirit (Eph. I) is an actual reconstruction of the ego-ideal in the image of Christ. Thus Paul speaks of "Christ in you." As a result of this reconstruction, the Christian has something new to live up to, to aspire after and to seek to emulate. The whole question of spiritual maturity may be looked upon as the degree to which such emulation is successful as we strive to reach "the measure of the stature of the fullness of Christ."

The question of maturity versus immaturity in the Christian pastor has been discussed in a very insightful way by Hiemstra.(29) He emphasizes that emotional maturity consists of healthy interpersonal relationships which are then reflected in several wholesome attitudes, all of which are based on one's conviction of personal acceptance by God in Christ. He also stresses that maturity is characterized by acceptance of the self, acceptance of the various circumstances of life, and by acceptance of others. In addition, he very correctly makes a most important point that emotional maturity and spiritual maturity are never static processes, but are always dynamic and progressive.

It is interesting to note some of the statements of Julian Huxley (30) with his atheistic position and Darwinian orientation, which are a propos to the whole subject of this paper. He suggests that man should seek to develop "a new organization of thought." This would be a belief system or framework of values which would grow and be developed in the light of "the new evolutionary vision." This new organization of thought, however, is in many ways very parallel to the New Testament concept of religious and spiritual maturity. For example:

> (1) It would be oriented toward the future; (2) It would be non-static and would be ever-growing and developing; (3) It would transcend national and cultural differences; (4) It would emphasize individual meaning and maturation.

Huxley, of course, sees theism as being directly opposed to the development of these features. The New Testament, however, constantly urges the development of just such features as these as part of one's individual relationship to the Theos.

Overstreet(31) has sought to develop some criteria for the measurement of maturity, which although simple, are very much to the point. He makes the following points:

1. Since the human being is born ignorant, maturity will be related to the development and acquisition of knowledge. This is true for both the psychological and spiritual spheres.

2. Since the human being is born completely irresponsible, maturity will be related to the development of a sense of responsibility.

3. Maturity involves the development of a sense of function. Overstreet feels that no one can really be mature, except to the extent that there is a work which he accepts as his own and which he performs to the best of his ability, and from which he achieves a sense of purpose in life.

4. He also emphasizes that the human being is born completely inarticulate. He must learn to communicate and this becomes an important criterion of maturity. Again the spiritual significance of this is clearly seen from the perspective of the New Testament since communication between the "babe" in Christ who cries "Abba Father" should gradually increase to more mature spiritual communication and worship.

5. Overstreet also stresses that the human being is born completely self-centered. As he matures, he must move out from this personal center in a process of growth and progression to an understanding and appreciation of relationships to others--i.e. from ego-centricity to socio-centricity. Again, in New Testament language, this is of the utmost concern to the Christian, not only for the "Household of faith," but for the world in general.

Following and adapting Clark,(32) let me offer a summary of some of the characteristics of maturity in religious expression and experience which I feel to be of particular importance:

1. The spiritually mature Christian will not be easily threatened in his faith. He will have the strength, security and confidence to look at himself, his theology and his hopes in a constructive, critical manner.

2. The spiritually mature Christian, although confident of his faith, will not be characterized by feelings of theological omnipotence whether in practice or interpretation.

3. Spiritually mature Christians will appreciate eschatology and will not use it as a means of denial of the "here and now" or its need for action.

4. Spiritual maturity does not necessarily co-exist with low self-esteem. Although the Christian recognizes "the hole of the pit from which he has been digged," (Isa. 51:1) he also fully appreciates his elevation into the "heavenlies" in Christ Jesus (Eph. 1:3).

5. The mature Christian is one who has developed "spontaneous individuality" and in whom there has been a process of identification with Christ rather than mere imitation of parental figures or surrogates.

6. The mature Christian shows evidence of integration of his faith which is not a lacunar affair but which rather relates itself to all his life experiences.

7. The mature Christian has by this faith solved the problem of existential anguish and despair. His faith has provided him with security and with a general framework within which a meaning and purpose for existence can be worked out.

8. Spiritual maturity is free from magic and magical ideas which are designed as a maneuver to placate or to obtain favors from a cosmic source.

9. Spiritual maturity is not a static process with all its emphasis on a "there and then." It is rather constantly expanding, based on the "here and now" relationship to God.

10. The Super-ego of the spiritually mature will neither be archaic, punitive or permissive. It will be moulded by the example of Christ, who in actuality by a process of reconstruction, has become a major segment of both super-ego and ego ideal.

11. Spiritual maturity will be associated with social concern for those both within and without "the household of faith." No such thing as ethnocentrism can co-exist with pneumatic maturity.

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THE DEVELOPMENT OF A RELIGIOUS NEUROTICISM INVENTORY

by

Roger Steenland, Ph.D. *

Rationale

Several persons who are interested in the relationship between religious experience and personality have differentiated between religious experience and behavior which is integrative or healthy and religious experience and behavior which is regressive or neurotic. Gordon Allport's (1963) well-known distinction between intrinsic and extrinsic religion is very much consistent with this distinction. Although the ego-syntonic quality of religious experience cannot be evaluated directly, much clinical data have suggested that the religious orientations of some individuals is marked by great difficulty in relating to their fellowman as well as considerable intrapersonal turmoil. The clinical assessments of certain religious orientations are of particular interest. St. Clair (1963) has noted the grandiosity and strong element of hostility which characterizes the religious neurotic. Turley (1964) has described the religious ideologies of emotionally disturbed patients. He noted elements of rigidity and magic as well as autism in their orientations. Salzman (1953) has used clinical case materials to differentiate between "progressive or maturational" and "regressive or psychopathological" conversions.

Throughout the years many responsible authors have made a case for a distinction between religious experience which may be described as healthy, intrinsic and mature; and religious experience which may be described as neurotic, extrinsic and immature. The crux of the distinction seems to rest on the extent to which the religious orientation functions to defend oneself against external, and particularly internal reality. Allport (Academy of Religion and Mental Health, 1960) has noted the pressing need for adequate instrumentation to assess this area of behavior. The purpose of this study was to develop one such instrument.

*Dr. Roger Steenland is professor of psychology at Hope College.

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Hypothesis Tested

Items selected by the principal author (and rated by 28 judges) to represent a continuum of mature-neurotic religious attitudes, feelings, beliefs and behavior, (Religious Behaviors Inventory, RBI), when presented to subjects in a Q-sort format (RBI-Q), will discriminate between neuropsychiatric inpatients ordered according to age, sex, and education, and college students and adult church members similarly ordered.

Development of the Religious Behaviors Inventory

Twenty-eight protestants who had graduate training in both psychology and religion functioned as judges to rate an item pool of 337 items written by the author. The initial items were written on the basis of a literature review and were intended to cover the continuum of mature-neutral-neurotic religious experience. The judges were furnished with statements taken from Allport's (1963) description of intrinsic and extrinsic religious behavior, which provided a general orientation to rating each item on a nine-point Thurstone Scale. Items for the Q-sort were selected on the basis of high inter-judge agreement. Eighty-two items met the inter-judge agreement criteria. The scale values for these items represented maturity, neutrality or neuroticism ranges of the maturity-neuroticism continuum. Sixty items were selected for inclusion in the final experimental version of the Q-sort: three groups of twenty items each which had been rated as reflecting maturity, neutrality, and neuroticism of religious orientation, respectively.

Evaluation of the Religious Behaviors Inventory

Subjects

A group of 70 hospitalized neuropsychiatric men and women who were hospitalized at a protestant church-related hospital comprised one of the criterion groups. The patient sample was heterogeneous in regard to diagnosis including neurotics, psychotics and character disorders. A group of 141 students, attending a church related college, and 55 adult church members from two different congregations of the same denomination comprised a second criterion group. The majority of all members of both criterion groups were from the same traditionally Calvinistic denominational affiliation (Reformed and Christian Reformed). An additional sample drawn from the same population which consisted of 38 neuropsychiatric patients and 53 college students was employed to estimate the reliability of the scale and to cross-validate any finding of significance. All data from all samples was obtained anonymously; only group membership, age, sex, and number of years of education for each subject was identified.

Administration and Scoring

Each of the sixty statements was typed upon a separate small card. Subjects were instructed to sort these statements into five piles in terms of whether a given statement was self-descriptive, neutral or not descriptive of the self. A pyramid shaped distribution of all statements was forced.

Prior to a factor-analytic treatment of the data, a total RBI score was obtained for each subject by summing the pile weights of each of the sorted 60 items. A high total RBI score was indicative of religious neuroticism, immaturity, or extrinsicness. Factor-analysis identified 41 items distributed among four RBI-Q sub-scales. Factor scores were obtained for each subject.

Analyses of the Data

The data analysis included the following steps. A series of seven analyses of variance (ANOV) and appropriate Newman-Keuls tests for ordered means were computed to investigate what, if any, discriminant power the total RBI score had for the 266 subjects selected for the first set of analyses, grouped as neuropsychiatric inpatients, college students and adult church members, and further differentiated according to age, sex and education. An item analysis was conducted to determine what, if any, item response difference existed between high-scoring neuropsychiatric patients, and similarly scoring college students or church members. A factor analysis was performed for the RBI-Q items to explore what, if any, factor(s) could be identified, and to determine the extent to which each item and score of the experimental instrument contributed to the factor(s) so identified.

Utilizing a second sample of 91 subjects drawn from the same populations from which the first samples were derived, the data of 20 neuropsychiatric inpatients was employed to determine test-retest reliability estimates (one week interval) for the RBI-Q total score and factor scores of these patients. The data of 24 college students was used to determine test-retest reliability estimates (one week interval) for the RBI-Q total score and factor scores for non-hospitalized Ss. Finally, data obtained from all subjects included in the second sample was utilized to cross-validate the discriminant power of four RBI factors identified through factor analysis.

Total Score Discriminant Power

The ANOVs and Newman-Keuls tests between ordered means were performed utilizing data obtained from the first sample (N=266). An attempt was made to evaluate what effect, if any, of age, sex, educational level, criterion groups, and trichotomy (thirds of range of scores) was operative in effecting the total RBI-Q scores. In general, responses to the RBI did not evidence sex differences. The RBI exhibited power to discriminate between the patient and non-patient criterion groups in support of the hypothesis investigated in this research. A more penetrating analysis indicated that this discriminant power primarily was operative within the upper third of the RBI total score range. When this range was examined more thoroughly, subjects with less education (less than 12 years) who were older (over 21) were shown to score higher than subjects who had more education and who were younger.

High Scoring Group Item Differentiation

To further explore the findings suggested by the analyses made of the data obtained from the first sample, Pearson product-moment correlations were computed between the RBI total score and Q-sort pile placement weight of each item for high-scoring patients and, separately, for similarly scoring non-patients. For both criterion groups each item-RBI score correlation was tested for a significant departure from zero relationship; moreover, each pair of such correlations, i.e. a given item--RBI score correlation for the patient and non-patient groups, respectively, were compared to determine if a difference existed between them. Of particular interest were the 12 items which elicited differential responses from high-scoring patients as compared with high-scoring non-patients. These are shown in Table 1. In general, the patient group tended to indicate that the Neurotic items were descriptive of themselves while the Healthy items were not; on the other hand, the non-patient group tended to rate the same items as neutral. Of special interest were two items (numbers 26 and 59) which did not correspond to the pattern described above.

Factoral Description of the RBI-Q

To investigate further the content validity of the RBI-Q, an intercorrelation matrix for the RBI items and Total Score, was computed and factor analyzed, using the method described by Thurstone (1947) as the Multiple Group Centroid Method. Communalities for the analyses were estimated by the image-covariance procedure developed and reported by Carroll (1953). This method yielded ten correlated factors which, when extracted, resulted in a residual with essentially zero values. The factor matrix for the four vectors that accounted for the bulk of the original matrix variance was rotated, using an IBM 7090 digital computer program, according to the biquartimin criterion described by Carroll (1957). Although an oblique rotation solution was accomplished, the rotation obtained was essentially orthogonal. The relative independence among the factors suggested that the items associated with these scales assessed relatively independent aspects of religious experience.

Table 2 lists the items associated with factors I and II, and the coefficient indicating degree of association of each item with its respective factor scale. A small number of items were associated with more than one factor scale. It was decided arbitrarily that only those items which loaded .30 or greater on a given factor would be considered in the description of that factor.

Reliability

Test-retest (one week interval) reliability estimates were obtained for the RBI total score and for the four factor scales. In view of the small Ns and the apparent departure of the distributions from normality, Spearman Rank-Order correlation coefficients were computed and reported.

The scales comprised of items associated with the two largest factors (I and II) and the RBI total score exhibited reliability estimates which ranged from .58 to .80, with a median value of .72. The estimates associated with Factor Scales III and IV did not differ significantly from zero relationship with the exception of the reliability estimate for the college group on Factor Scale IV. A comparison of the differences between the college and patient groups for each factor scale and total score indicated that the reliability estimates of the groups did not differ significantly.

For Factor Scales I and II and for the RBI-Q total score, the reliabilities obtained were viewed to be adequate to justify some confidence being placed in the differences reported for the data obtained from the first samples studied and in the findings derived from the analysis of the second sample (N 91) data. Factor Scales III and IV were considered to be unreliable. Consequently no inference was made regarding these latter data.

Factor I (Faith). This factor was concerned primarily with one's relationship to God, rather than one's relationship to other people. The items which loaded positively on Factor I reflected a strong declaration of faith in God, a confidence in the worthwhileness of life, and a positive assertion of the relevance of belief in God to life. Also reflected was the perception of a loving God, whose acceptance of the individual is not contingent upon the person being free from anxiety and conflict. The items which loaded negatively on this factor did not seem to represent a negative perception of God. Instead they indicated a pervasive doubt concerning the value of church, prayer, and religion. God was perceived as one who has no concern for the individual, and the individual feels that he has never experienced the presence and reality of God.

Factor II (Neuroticism). This factor was the largest and strongest factor representing the extremes of religious neuroticism and health. The items which related to this factor were largely social in nature, i.e., they dealt mainly with one's relationship to other people, although a few of the items were concerned with oneself or God. In general the items reflected hostility and grandiosity. Hostility was internalized or directed toward others under the guise of religion. God was viewed as somewhat hostile and a grandiose identification with God was evident. Such a person may view himself as virtually identical with God, and feels that he is therefore immune from criticism. This grandiose identification also enables him to direct primitive hostile impulses towards others under the guise of religion.

Cross-Validation

The criterion groups utilized in this analysis consisted of 38 neuropsychiatric inpatients who were hospitalized at the same hospital as those included in the first sample and 53 college students who were attending the same college as the students included in the first sample. The difference between the college and patient groups on the RBI total score was significant. This evidence of the discriminant power for the RBI total score as well as the direction of the difference, replicated the finding of discriminant power for the RBI total score reported for the first sample studied.

In addition an attempt was made to evaluate the discriminant power of the two reliable factor scales. Only the mean difference between the student and patient groups on Factor Scale I (Faith) was significant. College students, when compared with psychiatric patients, tended to describe themselves as more intense in their faith. Further research dealing with Factor scales III and IV might be fruitful.

Discussion and Implications

The mean RBI total score was shown to discriminate between criterion groups of patients and non-patients for whom religion was presumed to be of major significance in support of the hypothesis tested. Furthermore, it appeared that this discriminant power was evident especially among high-scoring subjects.

Among high-scoring subjects, those who were younger (age 17-21) displayed relatively lower mean RBI total scores than did similarly scoring older subjects. However, the largest subgroup among high-scoring persons was the 17-21 age group which included relatively more students than patients. The relatively lower score for the high-scoring subjects in the 17-21 age group merely may have been descriptive of the college group. Whether this apparent age difference was an artifact of group composition or reflected actual normative differences should be clarified in further research. High-scorers with less than 12 years of education achieved a relatively higher group mean RBI total score than did similar scorers with 12 or more years of education. This difference in part may have been descriptive of high-scorers with less than 12 years of education. On the other hand, this difference may have reflected the fact that many of the high-scorers with 12-13 years of education were college students who as a criterion group achieved a lower total RBI score than did the hospitalized group. This alternative explanation also should be assessed in further research.

Of particular interest were those self-descriptions of high-scoring subjects which differentiated between those who were and those who were not hospitalized. These items may suggest certain critical attitudes and beliefs which may be associated with neuropsychiatric hospitalization. The following attitudes and beliefs are suggested as critical: a refusal to acknowledge that ones mistakes have an actual effect on others; the perception of a hostile God who does not allow the believer to question his beliefs or experience human conflict; a grandiose identification with God which gives the believer power and authority over those who differ with him and allows for the expression of primitive hostile impulses. Although this latter identification with God exists there does not appear to be the feeling that belief in God adds meaning and relevance to one's life. Such items might constitute a critical index which may demonstrate diagnostic utility. Moreover, Factor Scales I (Faith) differentiated between patients and students. The non-patient group described themselves as confident of their faith in a very accepting God. This finding was consistent with that which resulted from analysis of items which differentiated between high-scoring patients and non-patients.

Suggestions for Further Research

The present study should be replicated with data obtained from other religious groups. Attempts should be made to improve the reliability of the total RBI score and the factor scale scores, especially those Factor Scores for III and IV. RBI items need to be studied in a True-False format, not only to compare the discriminant power of this format with that of the Q-sort format, but also to determine if this format yields a test characterized by greater simplicity, reliability and validity than that shown for the RBI-Q. The impact of response bias upon the results of both the Q-sort and True-False formats requires exploration.

In view of the educational and age differences identified in this study, the impact of age and education upon response must be examined further in future work. Normative data concerning age and education are required. Although criteria other than that of hospitalization or non-hospitalization may be difficult to operationally define, it is possible that the RBI-Q might exhibit discriminant validity throughout a greater range of scores when other criteria are utilized. Continued collaboration with pastoral psychologists may aid in identifying and formulating relevant criteria for future study. For example, predictive studies could be attempted at colleges where religion is of significance. Such phenomena as adjustment ratings, grades, and frequency of contacts with health centers or counselors could be used as criteria. Similarly, predictive research with the RBI could be accomplished at seminaries that vary in terms of denominational affiliation. The relationship between scores on the RBI and other personality inventories could be explored. Such research not only might increase the diagnostic utility of the RBI, but also further knowledge of the construct validity of this instrument.

TABLE 1

Content and Response to Ten Items Which Exhibited Discriminant Power for High-Scoring Subjects

Item	Content	Modal Response Patients	 Non-pts.
23	Many of my mistakes hurt myself or others. (Healthy)	Not like me	Neutral
25	I believe that a Christian may have conflicts and tensions within him all of his life. (Healthy)	Not like me	Neutral
33	I know that belief in God adds meaning to my life. (Healthy)	Not like me	Neutral
38	I sometimes question my religious beliefs but I still have a strong faith in God. (Healthy)	Not like me	Neutral
43	Even though God helps me, I am responsible for making my own decisions. (Healthy)	Not like me	Neutral
59	My Christian faith doesn't depend on the behavior of other people in the church.(Healthy)	Like Me	Not like me
11	I feel that I am a martyr for God.(Neurotic)	Like me	Neutral
12	I feel that God may possibly strike people dead when they disobey him. (Neurotic)	Like me	Neutral
24	I believe that I can judge whether a person is a condemned sinner or not. (Neurotic)	Like me	Neutral
26	I believe that the devil sometimes enters a man's body and takes control. (Neurotic)	Not like me	Like me
42	If people were only Christians, they would agree with me. (Neurotic)	Like me	Neutral
53	I believe that God sometimes causes children to die in order to punish their parents. (Neurotic)	Like me	Neutral

TABLE 2

Items Associated with RBI Factors

Factor I

Loading with Factor	Item #	Item Content[a]
.63	31.	I feel that my early faith has grown into a more satisfying faith. (H)
.49	33.	I know that belief in God adds meaning to my life. (H)
.46	55.	I believe that God loves me even when I am anxious and upset. (H)
.46	15.	I believe that God is a loving God. (H)
.46	21.	I believe that God's love is given to me without my meriting it. (H)
.46	60.	Even though there are conflicts within me, God still loves me. (H)
.40	10.	Becoming a Christian involves being committed to a Christian way of life. (H)
.35	35.	I feel that life is tremendously worthwhile. (H)
.30	20.	Sometimes I feel happy when I think about my faith. (Ntrl)
-.67	51.	I feel that I have somehow lost my early religious faith. (Ntrl)
-.58	41.	I have lost faith in prayer. (Ntrl)
-.53	34.	I don't get much out of the church service. (Ntrl)
-.51	50.	I cannot decide what to do about religion. (Ntrl)
-.50	16.	Sometimes I have not cared to go to church. (Ntrl)
-.36	48.	I have never experienced the presence and reality of God. (Ntrl)
-.35	13.	I believe that God has no concern for me. (Nrtc)
-.33	8.	I feel that life is not worth living. (Nrtc)

a. H, items rated by judges as Healthy
Ntrl, items rated by judges as Neutral
Nrtc, items rated by judges as Neurotic

TABLE 2 (Continued)

Factor II

Loading with Factor	Item #	Item Content
.61	42.	If people were only Christians, they would agree with me. (Nrtc)
.58	52.	Someday those who have rejected me will be in hell and I will be in heaven. (Nrtc)
.45	40.	The people who don't like me aren't practicing their Christianity. (Nrtc)
.39	56.	I feel that I will be spared catastrophies which unbelievers are subject to. (Nrtc)
.38	53.	I believe that sometimes God causes children to die in order to punish their parents. (Nrtc)
.34	54.	God sometimes makes me do strange things. (Nrtc)
.32	19.	I admire Christians who are always happy. (Ntrl)
-.43	3.	There may be some good Christians who don't like me. (H)
-.38	22.	Dwelling on one's sins is not necessarily a mark of Christian virtue. (H)
-.34	23.	Many of my mistakes hurt myself or others. (H)
-.31	25.	I believe that a Christian may have conflicts and tensions within him all of his life. (H)
-.30	21.	I believe that God's love is given to me without my meriting it. (H)

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RELATING CHRISTIAN PRINCIPLES AND THE DISCOVERIES OF MODERN PSYCHOLOGY

by

Richard Schowalter, M.A. *

Historically it has been easier to attribute the unknown and mysterious to God than to recognize He has established the consistent principles and laws by which the universe is operated and through which personality is developed.

Long before man understood the law of gravity, he was subject to that law; and long before he understood that the world was round and made one complete revolution on its axis every twenty-four hours, he lived by this consistent law of the universe. His very life depended upon consistent laws about which he had very little knowledge.

I once knew a rather popular university professor lecturing in the field of psychology who often implied that man's concept of God was only his way to explain the mysterious and unknown and that when man is informed, his concept of God automatically is removed. He once tried to illustrate his ideas by an explanation of "God given instinct." He said, "What we once called instinct we now find logical explanations for." He stated, "We used to say that a homing pigeon found his direction by instinct, and now we know that he has a built-in radar system similar to that used by modern man." I have not been able to verify his statement about the homing pigeon's radar system, but it will nevertheless serve for an illustration of my point. When men find the logical explanation to any phenomenon, they are tempted to conclude that their logical explanation somehow displaces God; however, if we consider God the author of the universe and the one who has established certain laws and principles by which the universe operates, then men's discoveries only verify the fact that there is a God. In other words, an intricate design demands an intelligent designer.

There has been, and likely still is, much that is unknown about the laws and principles underlying human behavior, and we have sometimes carelessly said, "That was the work of the devil," or "That was divine intervention." Now, I believe in these supernatural powers, but I believe that with few exceptions they work through the established principles and laws which God has predetermined.

I have a tremendous respect for men like Columbus who helped to prove that the earth is round; for men like Albert Einstein who receives much of the credit for discovering the laws of relativity, by which laws men are exploring space today. I have tremendous respect for men like Louis Pasteur who contributed greatly to the knowledge and control of germs; and I certainly have tremendous respect for the pioneers in the

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*Richard Schowalter is a psychologist at Philhaven Hospital, Lebanon, Pa.

field of psychology like Sigmund Freud, Alfred Adler, and C. G. Jung, and for persons from their day to ours who have carried on consistent research in the field of psychology. We must always be greatful for those who seek to discover truth, and know that the discovery of truth does not threaten God in any way. My subject requires me to explain how I have personally sought to relate the fundamental principles of the Christian faith and the discoveries of modern psychology. First of all, let's summarize some of the psychological discoveries to which we must give honest consideration as Christians.

Many psychological studies suggest that perhaps man is not as free to choose the kind of person he will be as he once thought. At the close of the last century and the beginning of this century, men like Freud began to emphasize the importance of early childhood experiences in determining personality adjustment and maladjustment of later life and to emphasize the dynamic role of the unconscious processes in determing man's behavior. Emphasis on personality determinants was further stressed by the research and discovery related to what was called "conditioned reflex" which stems from the work of the famous Russian psychologist, Ivan Pavlov. They experimented primarily with animals and learned that by reinforcing the type of response they wished the animal to make and by creating a stressful situation when the animal's behavior was not according to pattern they could train the animal to do many things. This was a strong emphasis in psychology just preceding World War 1. This principle of conditioning was championed by men like J. B. Watson in America, and it has had an important part in the development of the stimulus-response learning theory of our day.

Without question, we must give serious consideration to these truths as we endeavor to relate discoveries of modern psychology to the fundamentals of the Christian faith. It is interesting to find statements in the Bible like, "Train up a child in the way he should go, and when he is old, he will not depart from it." In other words, the Bible recognizes the basic principles of these psychological discoveries.

There are many things in life which we have come to accept as determing factors in behavior without incorporating them into our total philosophy and asking the question, Is man's freedom of choice then more limited than we thought? Let me list a few of these:

Starvation experiments have been carried out which tell us that man's temperament goes through a radical change when certain important elements of the diet are missing. In other words, his diet may help determine whether he is a congenial person or an irritated, cantankerous sort of individual.

Closely related to this is the fact that man's moods can be manipulated by medication, so we hear medicine described in such terms as "mood elevators," "antidepressants," etc.

We are ready to recognize that when our finest missionaries and church workers become overloaded, their interpersonal relationships are strained.

Certain patterns of behavior suggest to the psychologist that neurological problems are suspected, and the client is referred to a neurologist for an examination. In other words, we no longer say when a child is hyperactive and restless, "It's just the devil in him."

When a child lacks motivation and appears listless, we recognize that he usually does not just willfully choose to be lazy, and that the person who describes his behavior as lazy is probably among the uninformed. There usually is some deeper cause, and we would certainly want the physician to make a complete evaluation. Often there are also psychological causes for what we have termed laziness.

I am sure that many of us are aware that much research is being carried on in the field of genetics. I quote from an extensive series of articles recently published in the Harrisburg "Evening News" by Ralph Dighton.(1) "Elementary efforts at 'genetic tinkering,' altering the genes of lower life forms, have already succeeded. Heat, x-rays, and drugs have changed the offspring of bacteria and even insects so that they are hardly recognizable." To illustrate what Mr. Dighton is saying in this article, let us assume that man decided it would be wise to have a generation of people with very high I.Q.'s. Mr. Dighton is saying that it appears possible that through "genetic tinkering" future generations with extremely high I.Q.'s could be produced. He continues, "There is a grim side, too. The same advances conceivably could be used to turn men into a race of slaves whose thoughts and emotions are predetermined through genetic tinkering."

In another recent article in the "Saturday Evening Post" written by Steven M. Spencer,(2) the general public is being made aware of research by some prominent experimental psychologists. He refers to the work of Dr. Cameron, former head of McGill University Psychiatric Department, who claims that through the use of chemotherapy our ability to remember can be greatly improved, and that by administering proper medication the aging need not become so forgetful. He also refers to the work of James V. McConnell who is associated with the University of Michigan Mental Health Research Institute. He has trained flatworms to respond to various conditioning processes. They have taught the worms to stop crawling and contract at the signal of a light. McConnell sliced up a group of trained worms and fed them to a group of untrained worms. The latter then learned the new tricks much faster than normally and faster than those worms which had eaten untrained worms. Some scientists have questioned McConnell's experiments, but it shows you the direction that some research is taking; and I am sure you are aware of the implications in this study for determining behavior of people.

In reply to the resistance Dr. McConnell has experienced, he says, "People are frightened by the implications. Transplanting corneas or kidneys doesn't bother them, but when you talk about transplanting brains or the stuff of memory and learning, you are talking about transferring part of me, my individuality, and to some people that is frightening."

Another very interesting article in this area was published in the September, 1966, issue of "Eternity" magazine.(3) The article was written by James Thomas and entitled, Bravely Into The New World. Quoting from this article, "By 1980 they fully expect to discover a biological agent capable of temporarily erasing a person's will or even of altering it permanently. They hope to be able to change a person's personality by 1983, and are confident that by the year 2,000 brain-computer links will be able to enlarge a man's intellect...Science has clearly indicated it is now prepared to step up from a search for the means to control and manipulate man's environment, to a search for ways to control man himself...The biological sciences are already invading the traditional sanctuaries of theology--the areas relating to man's nature, his will, intellect, and his total personality...Science itself is beginning to recognize the need for a word from the church in these new areas of research...The church will have to be prepared to give theological answers which give evidence of a deep soul-searching and a recognition of man's eternal relationship to the Almighty. But first the Church must clearly identify the spheres of concern. For example, what will the research into the control of man's will do to the traditional Christian concepts concerning man as a free moral agent and the Biblical concept of sin?" I feel that these theological questions need to be asked not only as they relate to possible future deterministic forces, but as they relate to the deterministic forces man presently experiences from his heredity and environment.

We, as Christians, cannot overlook the fact that our behavior, that of our children, and the behavior of those to whom we wish to communicate the message of Christ is partly determined by forces beyond the control of our wills, and it appears that this will be true to an even greater extent in the future. These forces, however, will always be in strict harmony with the principles and laws God has placed in the universe.

Dr. James C. Coleman(4) of the University of California has said, "Man is almost infinitely malleable, and his personality development is largely a product of the society in which he lives--of its institutions, traditions, values, ideas, and technology, and of the specific family and other interpersonal relationships to which he is exposed."

There are other psychological emphases which we must take a serious look at as Christians. The area of psychology commonly known as self theory is receiving an increasing amount of attention at the present time. We wish to look at two of the most popular approaches to self theory. The existentialists emphasize, and I quote again from Dr. Coleman,(5) "...the uniqueness of the individual, his consciousness of self, his freedom of choice, his quest for values and meaning, and his responsibility for determining whether his existence has meaning...For the existentialists, man is essentially free. Unlike other animals, man is conscious of himself as a self and has the ability to reflect and to question his own existence. He is aware that it is he who is faced by problems and that he can do something about them through his choice based upon his experience of being. Man's freedom is highly valued, but it confronts him with the problems of choice and responsibility and thus often becomes an agonizing burden. The anxiety it arouses, however, normally acts as a driving force in his search for new possibilities and his exploration of the unknown. Making the most of one's life does not occur by chance. It requires a willing decision or affirmation by the individual, and it often requires the courage to break away from old patterns and seek new and more fulfilling pathways and the ability to translate new insights into consistent action. Thus the good life involves a moral commitment to make the most of oneself and one's opportunities to become an actualized human being." Basic to their theory is the concept that each person must arrive at his own set of values. They would challenge the absolute standards of the Bible. In fact, they would make organized society impossible because every person is free to establish his own set of values. From the Christian viewpoint we, of course, realize that they give no recognition to God's provision for spiritual life through Christ and progressive maturity as one yields to the Spirit of God.

Another self theory that we wish to look at briefly is the client-centered psychology of Carl Rogers. He emphasizes the inner potential of man for self-direction, self-definition, and self-actualization. Rogers thinks of self-actualization as a continuing process. The fully functioning person is constantly changing and developing.

Self theory might well be labeled "Operation Bootstrap." It holds that the potential for maturity and wholeness lies within the individual, and if he will exercise those powers that are his, he will become a fully functioning individual; but if he avoids this responsibility and freedom of choice to move toward a meaningful and self-actualized life, he is then considered emotionally ill.

Some interesting research is being done in the field of extra-sensory perception (ESP). In ESP there is a communication not traceable to any known sense, such as hearing. The Society for Psychic Research has recorded an accumulation of experiences where communication has not been traceable to any known sense. You will find these recorded in Science and Psychical Phenomena by G.N.M. Tyrell.(6) Some controlled research in this area has been carried out by J.B. Rhine of Duke University and recorded in his book, The Reach of the Mind.(7) It is true that ESP has not been completely established or accepted by psychology; however, there are forces at work in this area which intelligent man must continue to study.

In commenting on this research, Albert E. Day(8) says, "It is exceedingly interesting to have emerge from the laboratory of science after twenty years of rigid experiments the conclusion that consciousness can know things not reported by the senses and can enter into a relationship of knowledge with another consciousness independent of sense experience. Such a report from science is intimately related to the centuries' long contention of religion that the consciousness of man can enter into a living, knowable communication, life transforming relationship with God."

Another interesting book which is built around the assumption that ESP is a truly operative force in prayer is the book by Frank Laubach, (9) Prayer, The Greatest Force in The World. In this book the author demonstrates in a very effective way the possibilities related to the operation of ESP through prayer. It would appear that men are on the verge of discovering the laws by which prayer becomes effective; and I am convinced that men shall continue to discover consistent principles and laws by which the universe is operated and by which men relate themselves to the universe, to their fellowmen, and to God, and that these principles and laws will not be in conflict with the teaching of the Bible.

Most psychologists today take what the profession calls the holistic point of view. They are concerned about genetic influences, home influences, as well as physical and emotional conditions. The holistic approach would also include some understanding and acceptance of self theory. We are concerned that the holistic approach as generally summarized by psychologists today does not view the spiritual forces of the Christian faith as being a constructive part of the holistic approach to the personality.

So we are back to our original question, Does the discovery of certain principles relative to the causes of human behavior and personality development eliminate God or establish Him as the Designer of these principles? The thing that makes this question difficult as it relates to the field of psychology is that the psychological and spiritual fields overlap in many areas.

It would make little difference whether the discoverer of some great physical law were Christian or not Christian; but since psychological and spiritual laws often overlap, conflict is unavoidable. Take, for example, the matter of deep guilt related to illicit sexual behavior. The existentialist would say "set up your own values and desensitize your conscience and the absolute values presented in the Scriptures." The Christian must recognize that if God's standards are violated, he must seek the forgiveness of God and that this forgiveness is readily available through the atonement of Christ. There is certainly room for differences of opinion concerning the application of spiritual truth, but Christians consider the basic fundamentals to be absolute.

The evidences of the supernatural which are clearly observable in nature about us, the revelation of God through Jesus Christ as we have it recorded in Scriptures, the testimony of the saints through the ages, our own personal experiences as Christians, and the obvious need in our confused world to somehow add meaning and direction to life demand that we consider God and the implications of a personal relationship to Him through Jesus Christ in a truly holistic approach to the personality.

Thus far, I have been discussing some of the psychological concepts which I have needed to face realistically as I have endeavored to correlate psychological and spiritual truth. Another study which we have avoided for too long but which is closely related to this one is an objective evaluation of the healing ministry of Christ and His disciples, and the possibility that Christ is available to heal spiritually, emotionally, and physically today; if we can learn to submit to His Lordship and to understand the prescribed laws by which He would work through us. There is growing evidence to make us give serious consideration to this possibility.

In summary, I would like to incorporate these psychological concepts into my basic Christian philosophy by a series of summary statements.

1. The most important goals of life are spiritual goals. Jesus told Nicodemus in John 3, "Verily, verily I say unto thee: except a man be born again he cannot see the Kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is Spirit. Marvel not that I say unto thee, ye must be born again." In Galatians 5:22,23, we see the law of spiritual maturation. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

2. Spiritual life is a gift from God, and it is an instantaneous result of faith in the atoning work of Christ. In Romans 6:23, we have, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord."

3. Spiritual maturity is the result of spiritual growth as one appropriates the grace of God in daily living. Maturity in the Christian sense is only complete at the resurrection.

4. Both spiritual life and spiritual maturity are basically a work of God.

5. The work of Christ becomes effective in human hearts and lives as it is appropriated by faith.

6. Men are not all created equal as some have chosen to believe. They are not equal genetically; they are not equal in their drives for maturity; and the conditioning influences of their environments are unique for every person. (They should have equal rights to happiness, equal rights before the law of the land, and equal opportunity to develop their potential.)

7. It is God's will that all should have spiritual life and spiritual maturity, but both are dependent upon spiritual laws God has set in the universe.

8. The amount of nurture needed, the effort required for self-discipline, and the rate of maturation differ with each individual; and when a Christian fails to become mature, it may represent the failure of the family and the church to provide opportunities for maturation, as well as the individual to take advantage of his opportunities.

9. Man is not as free to choose as he sometimes thinks. It appears that he may be less free to choose in the future; however, it is possible that science may enhance man's freedom of choice.

10. Emotional problems are sometimes a cause of physical problems and sometimes a result of them.

11. There is within man a natural drive toward mental and emotional health. If the hindering forces are removed, he will move toward wholeness.

12. We are responsible to communicate the message of the Gospel of Christ, but we are also responsible within the limits of our knowledge, ability, and opportunity to change and control those situations which determine man's freedom to choose spiritual life and spiritual maturity.

13. Each person has a responsibility to move toward spiritual life and maturity in direct proportion to the freedom and opportunity he has to appropriate God's grace.

14. God's judgment of man will be as closely related to man's freedom to choose as it is to the choices he actually makes.

15. If man is free to move toward God, but will not, he has a spiritual problem; but when he cannot because of some limitation, then the problem would more accurately be labeled otherwise than spiritual.

16. One of the greatest forces in reducing obstacles to spiritual life and maturity is for man to exercise the "mustard seed" of faith which he already has.

17. Man's move to accept spiritual life and appropriate the grace of God for mature living is a process involving the whole man-intellectual, social, emotional, physical, and spiritual.

18. As Christians, we often fail our fellowman because of our limited concept of his total problem or because of our limited concept of our responsibility. The physician often is concerned only with the physical problem, the sociologist with the social problem, the psychologist with the emotional and mental problem, the educator with the intellectual problem, and the Christian with the spiritual problem.

Unless the whole man is taken into consideration in counseling, we leave ourselves open to serious error. Unless the pre-eminence of our spiritual goal is clear, we work only for time instead of for both time and eternity. I feel that some psychological research is floundering because it has lost sight of the eternal God as revealed through His Son, the Lord, Jesus Christ, and as recorded in His inspired Word. We need a meaningful relationship to God to tie together the deterministic forces which we recognize and the power of choice with which man has been endowed.

Some emphasize "the gale," others the "set of the sail," but it is also of tremendous importance that we have a compass and an Experienced Mariner on board.

******

NOTES

(1)Ralph Dighton, "Time Nears When Men Will Control our Evolution," HARRISBURG EVENING NEWS, Tuesday, August 9, 1966.

(2)Steven M. Spencer, "The Pill That Helps You Remember," Saturday Evening Post, September 24, 1966.

(3)James Thomas, "Bravely into the New World," Eternity, September, 1966.

(4)James C. Coleman, Abnormal Psychology and Modern Life, (Scotts, Foresman and Co.; Third Edition), Page 53.

(5)Ibid., Page 645-646.

(6)G.N.M. Tyrrell, Science and Psychical Phenomena, (New York: Harper & Brothers, 1938).

(7)J.B. Rhine, The Reach of the Mind, (New York: William Sloane Associates, 1947).

(8)Albert E. Day, An Autobiography of Prayer, (New York: Harper & Row, 1952), Page 50.

(9)Frank Laubach, Prayer, the Mightiest Force in the World, (Fleming H. Revell Co., Westwood, N.J.).

CONVENTION PROGRAM
THURSDAY, APRIL 18, 1968

8:30 REGISTRATION

9:00 OPENING OF THE CONVENTION
Presiding: Melvin Hugen, Th.D.
Devotions: The Rev. Jacob D. Eppinga, B.D.
Pastor, LaGrave Ave. Christian Reformed Church,
Grand Rapids, Michigan

9:30 **"THE RELIGIOUS MATURITIES OF THE ADULT PERSON" by Orlo Strunk, Jr., Ph.D.**
Dean and Professor of Psychology, West Virginia Wesleyan College

10:30 COFFEE HOUR

11:00 REACTOR PANELISTS
Phyllis Peters, Ph.D.
Program Director, Milieu Therapy Day Center
Chicago, Illinois
Donald Postema, Ph.D. (cand.)
Pastor, Campus Chapel, University of Michigan
Richard Westmaas, Ph.D.
Director, Psychology Dept., Pine Rest Christian Hospital, Grand Rapids, Michigan

12:00 LUNCHEON AND ANNUAL BUSINESS MEETING (Marshall Field's)
Presiding: Melvin Hugen, Th.D.

2:00 "COUNSELING AT THE CRISIS POINTS"
"The Emancipation Problem" by James Lower, Ed.D., Assistant Professor of Education, Wheaton College
"Problems in Vocational Choice" by Douglas Blocksma, Ph.D., Psychologist, Private Practice, Grand Rapids, Mich.
"Problems in Heterosexual Development" by Henry Velzen, M.S.W., Director, Social Service Dept., Pine Rest Christian Hospital, Grand Rapids, Mich.
"Problems in Religious Crises" by William Hillegonds, B.D., Chaplain, Hope College, Holland, Mich.

3:00 DISCUSSION GROUP SESSIONS
Emancipation –
  High School – Henry DeWitt, M.A.
  College – James Lower, Ed.D.
  Adult – Clinton F. Story, M.D.
Vocational Choice –
  High School – Douglas Blocksma, Ph.D.
  College – Alfred Reynolds, Ph.D.
  Adult – Don L. Van Ostenberg, M.A.
Heterosexual Development –
  High School – Gerald Decker, M.A.
  College – Henry Velzen, M.S.W.
  Adult – Bruce Rottschafer, Ph.D. (cand.)
Religious Crises –
  High School – Arthur Johnson, B.D.
  College – William Hillegonds, B.D.
  Adult – Henry Kik, M.A.

5:30 DINNER (HENRICI'S)
Address: **"WHAT IS PSYCHOLOGICAL MATURITY"**
by Henry R. Wijngaarden, Ph.D.
Professor of Psychology, Free University, Amsterdam

8:00 A. THREE PAPERS
1. **"Maturity: 'Psychic' and 'Pneumatic'"** by Basil Jackson, M.D., D.P.M., Th.M.
   Director of Graduate Psychiatric Education, Marquette University School of Medicine
2. **"The Development of a Religious Neuroticism Inventory"** by Roger Steenland, Ph.D.
   Assistant Professor of Psychology, Hope College, Holland, Michigan
3. **"Relating Christian Principles and the Discoveries of Modern Psychology"** by Richard Schowalter, M.A.
   Psychologist, Philhaven Hospital, Lebanon, Pa.

8:00 B. TWO FILMS
1. **Conversation with Gordon Allport** (50 minutes) Produced by Richard Evans, Ph.D. Available from Association Films, 347 Madison Ave., New York, N. Y. Presents Allport's views on the development of self, his evaluation of personality testing, personality development and socialization, and Existentialism.
2. **Abraham Maslow and Self-Actualization** (one hour). Produced by Everett Shostrom, Ph.D. Available from Psychological Films, 205 West Twentieth Street, Santa Ana, California. Maslow discusses the major characteristics of his self-actualizing people and illustrates by presenting the lives of four persons considered to be self-actualizing.

FRIDAY, APRIL 19, 1968

8:00 BREAKFAST (STOUFFER'S INN)

8:30 REGISTRATION

9:00 OPENING OF SESSION
Presiding: Melvin Hugen, Th.D.
Devotions: The Rev. A. Franklin Broman, Th.M., D.D. Dean Emeritus, Moody Bible Institute

9:15 **"PARADOXES OF RELIGIOUS BELIEFS" by Milton Rokeach, Ph.D.**
Professor of Psychology, Michigan State University

10:00 COFFEE HOUR

10:30 **"THE CHURCH'S ROLE IN MATURITY" by Melvin Hugen, Th.D.**
Resident Pastor, Servicemen's Center, Honolulu

11:15 DISCUSSION

12:30 LUNCHEON (STOUFFER'S INN)
Meeting of new Board of Directors

2:00 **"GROUP APPROACHES FOR SELF-ACTUALIZATION" by Donald F. Tweedie, Jr., Ph.D.**
Professor of Psychology, Fuller Theological Seminary School of Psychology, Pasadena, California
DISCUSSION

3:30 ADJOURNMENT OF CONVENTION
Closing Remarks by the President

ORLO STRUNK, Jr.

Ph.D., Boston University

Dean and Professor of Psychology, West Virginia Wesleyan College

Editor, *Readings in the Psychology of Religion*

Author, *Religion: A Psychological Interpretation, Mature Religion: A Psychological Study, Sources of Christian Morality*

HENRY R. WIJNGAARDEN

Ph.D., Free University, Amsterdam

Professor of Psychology, Free University, Amsterdam

Visiting Professor of Psychology, Calvin College

Chairman, Netherlands Professional Psychologists Institute

Author, *Problems of Maturity, Conversations with Yourself*

MILTON ROKEACH

Ph.D., University of California

Professor of Psychology, Michigan State University

Recipient of M.S.U. Distinguished Faculty Award, 1968

Author, *The Open and Closed Mind, The Three Christs of Ypsilanti, Organization and Change in Beliefs, Attitudes and Values*

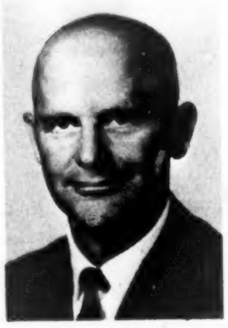
MELVIN D. HUGEN

Th.D., Free University, Amsterdam

Resident Pastor, Servicemen's Center, Honolulu

President, Christian Association for Psychological Studies

Author, *The Church's Ministry to the Older Unmarried*, "Man of the Month," *Pastoral Psychology*, Dec., 1967



DONALD F. TWEEDIE, Jr.

Ph.D., Boston University

Professor of Psychology, Fuller Theological Seminary School of Psychology, Pasadena, California

Private practice in psychotherapeutic counseling

Author, *Of Sex and Saints, The Christian and the Couch, Logotherapy and the Christian Faith*

1968 CONVENTION COMMITTEE

William H. Kooistra, Ph.D.	General Chairman
Ronald Rottschafer, Ph.D.	Arrangements Chairman
William L. Hiemstra, Ph.D.	

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CHRISTIAN ASSOCIATION FOR PSYCHOLOGICAL STUDIES

ANNUAL BUSINESS MEETING..........APRIL 18, 1968

1. The meeting was called to order by the President, Dr. Melvin Hugen at 1 P.M. at Marshall Field's Restaurant, Oak Brook, Illinois.

2. A quorum was present.

3. It was voted to approve the minutes of the Annual Meeting of April 12, 1967 as printed in the *Proceedings* of 1967.

4. The secretary's report was received as information:

Two Newsletters were mailed since our last Convention. Members are asked to submit news, information and notices of changes of address to the Executive Secretary.

There are many professional persons in the helping professions who have not heard of our organization. This is indicated by the considerable number of inquiries received from persons who read notices of our annual meeting in journals such as *American Psychologist* and *Pastoral Psychology*. Favorable reviews of our *Proceedings* in psychological and religious journals stimulate interest in C.A.P.S. as well as increasing sales of our *Proceedings*.

C.A.P.S. continues to be a healthy developing organization. Within the past three years we have almost doubled our membership.

Membership comparisons at Convention time:
1965 - 161
1966 - 200
1967 - 240
1968 - 304

The Board of Directors has amended its By-laws to develop several additional categories of membership which should enable us to experience additional growth.

> LIFE MEMBER: Those who have distinguished themselves by rendering signal service in promoting the interests of this Association may be elected by the Board of Directors to Life Membership. Proposals for the same may be submitted to the Board of Directors by three members. Life members have voting privileges and are not required to pay dues.
>
> HONORARY MEMBER: One who is not eligible by vocation for membership in the Association but is interested in the purpose and work of the organization and supports it in some ancillary way. Honorary members do not pay dues and do not have voting privileges. Procedure for election to Honorary Membership is the same as given above.

AFFILIATE MEMBER: Institutional. Organizations interested in supporting the work of C.A.P.S. are welcomed to this category of membership.

AFFILIATE MEMBER: Individual. Persons who express their interest in supporting the work of C.A.P.S.

Affiliate members are not required to subscribe to the Constitution. Affiliate members pay dues but do not vote.

The Board of Directors has reduced the annual dues from $10.00 to $5.00 for members who have retired from full-time employment.

During the past year two of our members died:
Mrs. Grace Vander Wall of Bellflower, Calif. - Aug., 1967
Dr. Dar Roa of North Hollywood, California - Nov., 1967.

Though they may not have been known to all of us, through correspondence I was impressed with their strong interest in C.A.P.S.

Our inventory of Past Proceedings is: 1965 - 10; 1967 - 70.

All of our Proceedings from 1954 through 1966 are available in Xerox copy from University Microfilms, Ann Arbor, Michigan. It will be helpful to designate order number OP 34,187. We incurred no expense in having master copies made and we do receive a 10% royalty fee.

A revised C.A.P.S. brochure describes all the past Proceedings. It also contains a membership application form. A cordial invitation is extended to all guests to affiliate with C.A.P.S. at no charge - your registration fee is also your annual dues fee.

We regret that our book on "Guilt and Forgiveness" is not ready. Because of his new duties as President of Northwestern College in Iowa, Dr. Lars Granberg was not able to continue his editorial work. Dr. Dennis Hoekstra a member of our Board of Directors, has been asked to serve as editor.

We have entered into an exchange relationship with the American Scientific Affiliation and the National Association of Christians in Social Work.

Correspondence is received regularly from persons inquiring about graduate schools, therapy, employment, bibliographies and other areas where religion and psychology are related.

Last year we had a total of 215 registered at our Convention. Three days before our Convention we had a total of 120 advance registrations and as of this noon we report 183 registrations.

No time, place, or theme has been set for the 1969 Convention. The Board of Directors would welcome suggestions from our membership.

5. The following annual treasurer's report was accepted.

Treasurer's Report
(March 1, 1967 - February 29, 1968)

Receipts:	
March 1, 1967 - Balance on Hand	$2,413.06
Membership Fees	1,562.50
Sale of Proceedings	365.75
Convention Registration and Membership Fees	2,123.05
Interest on Savings Account	67.05
Meals	943.55
Misc.	9.31
Total Receipts	$7,484.27

Disbursements:		
Convention		
Meals	$1,518.20	
Speakers	418.95	
Clerical	51.31	
	$1,988.46	$1,988.46
Clerical Expense		455.31
General Supplies & Postage		200.99
Exec. Sec. Honorarium		400.00
Refunds for Overpayment		42.85
Mich. Sec. & Corp. Comm.		5.00
Board Travel and Expense		123.98
Proceedings (Prtg.)		980.00
Printing		263.45
Mics.		14.46
Total Disbursements		$4,474.60
Balance on Hand - February 29, 1968		$3,009.67

Submitted by: Philip R. Lucasse, Treas.
Christian Association for Psychological Studies

****

To: Members of C.A.P.S.
I have audited the treasurer's books of the C.A.P.S. as of February 29, 1968 and have found them to be in good order. I have confirmed the balance on hand to be $3,009.67.
/s/ Lester Ippel

6. The Association voted to accept the slate of nominees for new board members. Notations indicate those elected or re-elected. Dr. Hugen expressed thanks to the retiring directors, Messrs. Kik, Scholten and Youngs.

EDUCATION/ACADEMIC	G. Roderick Youngs (elected) Roelof Bijerk
PSYCHOLOGY	Ronald Rottschafer (elected) Richard Westmaas (elected) Roger Steenland Raleigh Huizenga
SOCIAL/REHABILITATION	Gerald Vander Tuig Don Van Ostenberg (elected)
PASTORAL	Jacob Eppinga Hugh Koops (elected)

7. Messrs. Gordon Kieft, Wm. Lenters and Henry Venema were asked to serve as tellers.

8. Members present were asked to indicate in writing:

a) possible place of next Convention
b) possible subjects to be theme for next Convention

9. President Melvin Hugen expressed thanks to the 1968 Convention Committee: Dr. Wm. Kooistra, Dr. Ronald Rottschafer and Dr. Wm. L. Hiemstra.

10. Dr. Stuart Bergsma reported for the committee on Publications:

Report of Committee on Publications, Public Relations and Research of the Christian Association for Psychological Studies

Reported by Stuart Bergsma, M.D., Chairman
April 18-19, 1968

Dennis Hoekstra, Ed.D. has accepted the assignment of editing the material in the Proceedings of 1960, 1961, and 1964 and in the Proceedings of 1962 and 1965, in preparation for publication into two volumes dealing with "Studies in Guilt, Forgiveness and Conversion" and "Studies in Christian Nurture."

Although unable to devote much time to this project as yet, he plans to work on it full time this summer.

11. Announcement was made that the new Board of Directors would meet at a luncheon on April 19,1968.

12. Adjournment.

Respectfully submitted,
Wm. L. Hiemstra, Secretary

MEMBERSHIP DIRECTORY

Ackerman, Walter, B.D.
17621 Ardmore
Bellflower, California 90706

Adams, James W., B.D.
22 W. 310 Second Street
Glen Ellyn, Illinois 60137

Adrian, Alfred D., M.D.
2145 West 32nd Avenue
Vancouver, B.C., Canada

Anderson, Clifford V., B.D., M.A.
1804 Venus Avenue
St. Paul, Minnesota 55112

Anderson, Norbert O., M.D.
Glen Oaks Building
29700 Orchard Lake Rd.
Farmington, Mich. 48024

Anstice, Olive R., M.A.
Apt. 1, 35 Yorkshire St., S.
Guelph, Ontario, Canada

Atwater, Charles R., Ed.D.
733 N. Sixth
Sterling, Kansas 67579

Baarman, Marvin C., B.D.
2638 Union Avenue, S.E.
Grand Rapids, Michigan 49507

Baker, Herman
1030 Plymouth Road, S.E.
Grand Rapids, Michigan 49506

Baker, Robert J., M.D.
160 - 68th Street, S.E.
Grand Rapids, Michigan 49508

Ballbach, Le Nelle
820 N. La Salle Street
Chicago, Illinois 60610

Barkat, Samuel, Ed.D.
149 Central Drive
Briarcliff Manor, New York
10510

Barrett, Roger K., B.D., M.A.
5664 Circle Hill Drive
North Canton, Ohio 44720

Bayly, Joseph T., B.D.
29 W. 515 Orchard Lane
Bartlett, Illinois 60103

Bergsma, Stuart, M.D.
3791 Shafer Avenue, S.E.
Grand Rapids, Michigan 49506

Berry, Ronald N., M.D.
6473 Westchester Circle
Minneapolis, Minnesota 55427

Beslow, F. Audrey
220 E. Live Oak #2
San Gabriel, California 91776

Besselsen, Gilbert, M.A.
951 Evergreen, S.E.
Grand Rapids, Michigan 49507

Besteman, Karst J., M.S.W.
809 Hillsboro Drive
Silver Spring, Maryland 20902

Beukema, Marenus J., M.D.
250 - 68th Street, S.E.
Grand Rapids, Michigan 49508

Biddle, Allen A.
4224 Saratoga
Downers Grove, Illinois 60515

Biel, Sandra, M.S.
10147 S. St. Louis Avenue
Evergreen Park, Illinois 60642

Bijkerk, Roelof J., Ph.D.
1305 Thomas Street, S.E.
Grand Rapids, Michigan 49506

Binda, Marilyn, M.A.
8300 Forest Preserve Avenue
Chicago, Illinois 60634

Blocksma, Douglas, Ph.D.
733 Alger, S.E.
Grand Rapids, Michigan 49507

Bobbitt, Ralph A., Ph.D.
Box 1102 Graceland College
Lamoni, Iowa 50140

Boer, Warren J., B.D.
367 Sunset Blvd.
Wyckoff, New Jersey 07481

Bosch, Meindert
2647 S. Adams
Denver, Colorado 80210

Bouma, Sue
1301 Thomas, S.E.
Grand Rapids, Michigan 49506

Bovee, Charles C., B.D., Ed.D.
2577 Midway Road
Decatur, Georgia 30030

Bradford, Eugene, B.D.
1300 S. Harvey
Berwyn, Illinois 60402

Brandt, Henry, Ph.D.
412 Buckingham Avenue
Flint, Michigan 48507

Brandt, James E., Ph.D.
34 Robinwood
Minot, North Dakota 58701

Bratt, Cornelia, M.S.W.
1149 Temple Street, S.E.
Grand Rapids, Michigan 49507

Breisch, Francis, Th.M.
315 E. Union
Wheaton, Illinois 60187

Brink, Arnold, Th.M.
2129 Jefferson Drive, S.E.
Grand Rapids, Michigan 49507

Brinkerhoff, Robert S., B.D.,M.A.
3917 N. Oconto Avenue
Chicago, Illinois 60634

Broman, A. Franklin, Th.M.,D.D.
1118 N. Cross Street
Wheaton, Illinois 60187

Brondos, Michael, B.D., M.A.
7811 Reinhardt Road
Monroe, Michigan 48161

Brown, Arthur S., B.D., M.A.
4474 Johnson Avenue
Western Springs, Ill. 60558

Bulthuis, Calvin
1217 Bemis, S.E.
Grand Rapids, Michigan 49506

Busby, David, M.D.
7501 N. Milwaukee
Niles, Illinois 60648

Buskirk, James R., Th.M.
3354 Bellaire Avenue
White Bear Lake, Minn. 55110

Canfield, Richard M., B.D.
R. D. # 1
Manheim, Pa. 17545

Cessna, William C., B.D., Ph.D.
300 Mc Pheeters Drive
Wilmore, Kentucky 40340

Champion, Benjamin W., Ed.M.
406 Grange Road,
Wayne, Pennsylvania 19087

Cichon, Carole, M.S.
132 Conestoga Road
Wayne, Pennsylvania 19087

Clark, Dorothy
1536 Snyder Road
East Lansing, Michigan 48823

Cohagen, Charles F., M.Ed.
3921 Oakland Drive
Kalamazoo, Michigan 49001

Collins, Milton E., Ph.D.
7530 S. Oak Drive
Indianapolis, Indiana 46227

Cooper, John, B.D.
2486 E. Laketon
Muskegon, Michigan 49442

Coughenour, J.Robert, M.D.
3804 Meridee Drive
Indianapolis, Indiana 46227

Cox, Richard H., Ph.D.
3417 W. Foster Avenue
Chicago, Illinois 60625

Crawford, Claud C., Ph.D.
Saugatuck, Michigan 45453

Crowder, Orvell, B.D., M.A.
Box C
Milligan College, Tennessee 37682

Crown, Charles W., M.D.
116 Chandler Avenue
Elmhurst, Illinois 60126

Curreton, Charles, Ed.D.
1008 Bel Air Drive
North Canton, Ohio 44720

Cutting, Donald J., B.D., Ph.D.
3047 Rosebury, S.E.
Grand Rapids, Michigan 49508

Daling, John T., Ph.D.
0-1089 W. Leonard Road
Grand Rapids, Michigan 49504

Daniel, Jack W.
6132 1/2 W. Roosevelt Road
Oak Park, Illinois 60304

Daniels, Joseph, M.D.
627 Goffle Hill Road
Hawthorne, New Jersey 07506

Dean, John T., B.D., Ph.D.
2649 Madelyn Drive, S.W.
Wyoming, Michigan 49509

De Beer, Leonard, B.D.
4188 Suitland Rd., Apt. 202
Suitland, Maryland 20023

De Boer, J. Lester, Ed.D.
1614 N. Silvery Lane
Dearborn, Michigan 48128

Decker, Gerald, M.Ed.
6900 W. 113th Street
Worth, Illinois 60482

De Graaff, A. H., Th.D.
10600 S. Normal Avenue
Chicago, Illinois 60628

De Haan, Robert F., Ph.D.
325 W. 32nd Street
Holland, Michigan 49423

De Jong, Peter Y., S.T.M., Ph.D.
2709 Burton Street, S.E.
Grand Rapids, Michigan 49507

Dekker, Daniel
2197 Jefferson Drive
Grand Rapids, Michigan 49507

Dekker, Harold, Th.M.
2197 Jefferson Drive, S.E.
Grand Rapids, Michigan 49507

De Kruyter, Arthur, Th.M.
20 Windsor Drive
Oak Brook, Illinois 60523

Delcamp, Samuel L., M.A.
Taylor University
Upland, Indiana 46989

Den Dulk, Gerard, M.D.
Box 275
Ceres, California 93507

Derk, Carl H., Th.M.
401 Orlando Avenue
State College, Pennsylvania 16801

De Valois, Bernadine, M.D.
766 W. 24th St.
Holland, Michigan 49423

De Boogd, Albert, B.D.
728 - 72nd Street, S.E.
Grand Rapids, Michigan 49508

De Vries, Nancy, R.N.
Adolescent Unit
Pine Rest Christian Hospital
6850 S. Division Avenue
Grand Rapids, Michigan

De Witt, Henry, M.A.
5758 - 36th Street
Hudsonville, Michigan 49426

Dolby, James, Ph.D.
Baylor University
Department of Psychology
Waco, Texas 76703

Donaldson, William J., B.D.,Ph.D.
328 Broadland Road, N.W.
Atlanta, Georgia 30305

Dowell, Boyd Max, Ed.D.
711 Faculty St., R #1, Box 261A
Boone, North Carolina 28607

Ducroq, Ronald E.
P. O. Kommetjie, Kommetjie
Cape Province, Republic, So.Africa

Duewel, Wesley, Ed.D.
725 Cowman
Greenwood, Indiana 46142

Dunnam, Betty L.
907 University Place
Wheaton, Illinois 60187

Dyer, Rev. R. Oakley, STM
2844 Blecker Rd., N.W.
Calgary, Alberta, Canada

Dyke, David W.
521 W. Oak Ridge Avenue
Ferndale, Michigan 48220

Edwards, Donald C., M.D.
220 N. Williston
Wheaton, Illinois 60187

Eenigenburg, Elton M., Th.M.,Ph.D.
18 Cherry Street
Holland, Michigan 49423

Eldridge, Buel, B.D.
2601 John Road
Troy, Michigan 48084

Ellens, Jay Harold, B.D.
1208 E. 4th Street
Royal Oak, Michigan 48067

Ensworth, George, B.D., Ph.D.
34 Moxnihan Road
South Hamilton, Mass. 01982

Eppinga, Jacob D., B.D.
2443 Oakwood, S.E.
Grand Rapids, Michigan 49506

Ericson, Randall L.
2437 N. Bernard
Chicago, Illinois 60647

Esau, Truman G., M.D.
3417 W. Foster Avenue
Chicago, Illinois 60625

Fair, Donald C., Ph.D.
13011 - 63rd Avenue
Edmonton, Alberta, Canada

Fairweather, Paul, Ph.D.
525 South Myrtle
Monrovia, California 91016

Figley, Jerry
4018 Burgess
Flint, Michigan 48504

Forrester, Arthur W., STM
52 Moynihan Road
South Hamilton, Mass. 01982

Forman, Rhea H.
128 N. Oakland
Pasadena, California 91106

Friesen, John D., Ph.D.
5124 Winskill Drive
Ladner, B.C., Canada

Geleynse, Martin D., B.D.
6 Beamer Avenue
St. Catherines, Ontario, Canada

Glover, Gloria, R.N.
6951 S. Division Avenue
Grand Rapids, Michigan 49508

Goldsmith, Earl A., M.S., D.D.
5180 Radnoor
Indianapolis, Indiana 46226

Goodpasture, John W., D.D.
R. R. #1, Box 402
Walkerton, Indiana 46574

Goodrick, David, M.A.
568 N. Broadway, Apt. 10
Lexington, Kentucky 40508

Graf, Paul E., M.A.
TUSLOG
Ankara American School
Box 194
A.P.O., New York 09254

Granberg, Lars, Ph.D.
Northwestern College
Orange City, Iowa 51041

Gray, Richard W., D.D.
407 N. Easton Road
Willow Grove, Pennsylvania 19090

Gray, William Dixon, D.D.
1808 Stokes Lane
Nashville, Tennessee 37215

Greenway, Leonard, Th.D.
135 E. 10th Street
Holland, Michigan 49423

Griffin, Charles, M.S.
Taylor University
Upland, Indiana 46989

Gritter, John C., M.S.W.
1321 Bretton Drive
Kalamazoo, Michigan 49007

Grounds, Vernon C., D.D.,Ph.D.
1500 E. Tenth Avenue
Denver, Colorado 80218

Hall, Lacy, Ed.D.
912 Bridle Ln.
Wheaton, Illinois 60187

Hart, Covell, B.D.
1720 Monroe
Evanston, Illinois 60202

Hawley, Wayne A.
1810 Harvard Blvd.
Dayton, Ohio 45406

Heiney, W. Floyd, M.A.
518 Woodland Hills Road
Athens, Georgia 30601

Helder, Albert, B.D.
875 Franklin, S.E.
Grand Rapids,Michigan 49507

Heynen, Ralph, B.D.
300 - 68th Street, S.E.
Grand Rapids, Michigan 49508

Heyns, Garrett, Ph.D.
3050 S. Central
Olympia,Washington 98501

Hiemstra, William L., Th.M.,Ph.D.
216 - 68th Street, S.E.
Grand Rapids, Michigan 49508

Hill, Jack W., M.D.
6850 S. Division Avenue
Grand Rapids, Michigan 49508

Hoekema, Anthony A., M.A., Th.D.
1228 Dunham Street, S.E.
Grand Rapids, Michigan 49506

Hoekstra, Dennis, B.D., Ed.D.
859 Dunham, S.E.
Grand Rapids, Michigan 49506

Hoffer, Gilbert L.
832 Fremont Street
Lancaster, Pennsylvania 17603

Hoitenga, Dewey J., B.D.
1221 Vineland Road
St. Joseph, Michigan 49085

Holtrop, Elton J., B.D., Ph.D.
c/o Mr. T. H. Monsma
1421 Rossman, S.E.
Grand Rapids, Michigan 49507

Holwerda, James, M.A.
Grand Ledge Baptist Church
Grand Ledge, Michigan 48837

Homa, Ronald N., M.S.
501 Holmes Street
Pittsburgh, Pennsylvania 15221

Homfield, Shirley, M.R.E., Ed.D.
San Jose State College
San Jose, California 95114

Hostetter, Karl, M.S.W.
127 N. Dearborn Street
Chicago, Illinois 60602

Houskamp, Richard E., M.S.W.
7565 30th Street, R. #1
Ada, Michigan 49301

Hsigh, Ted, M.A.
116 Forestway Drive
Mundelein, Illinois 60060

Hudson, R. Lofton, B.D., Ph.D.
310 W. 49th Street
Kansas City, Missouri 64114

Hugen, Melvin D., Th.D.
2875 Pacific Heights Road
Honolulu, Hawaii 96813

Huizinga, Raleigh J., M.A.
2708 Richards Drive, S.E.
Grand Rapids, Michigan 49506

Hunt, William, M.A.
1009 Midway
Northbrook, Illinois 60062

Hyder, O. Quentin, M.D.
70 Haven Avenue
New York, New York 10032

Jabay, Earl, B.D.
392 Walnut
Princeton, New Jersey 08540

Jackson, Basil, S.T.M., M.D.
9505 N. Park Washington Rd.
River Hills, Wisconsin 53217

Jansma, Theodore J., B.D.
644 Goffle Hill Rd.
Hawthorne, New Jersey 07506

Jessea, Arne K., Th.M.
Lutheran Medical Center
4520 4th Avenue
Brooklyn, New York 11220

Johnson, Arthur, B.D.
5755 Lincoln Avenue
Hudsonville, Michigan 49426

Jones, Harry E., Jr., M.A.
Public Health College
Haile Sellasie I University
P. O. Box 196
Gondar, Ethiopia

Joosse, Wayne, M.A.
2433 College Avenue
Huntington, Indiana 46750

Jurjevich, R.M., Ph.D.
R. R. #5, Box 847 N
Golden, Colorado 80401

Kaemingk, Franklin, S.T.M.
2300 S. Birch
Denver, Colorado 80222

Kamp, John
13020 Central Avenue
Palos Heights, Illinois 60463

Kass, Corrine E., Ph.D.
5608 - 429 N. St., S.W.
Washington, D.C. 20024

Kauffman, Duane R., M.A.
Goshen College
Goshen, Indiana 46526

Kieft, Gordon J., B.D.
2276 Woodcliff, S.E.
Grand Rapids, Michigan 49506

Kik, Henry, B.D., M.A.
2100 Frances, S.E.
Grand Rapids, Michigan 49507

King, Clarence, B.D., Ph.D.
2064 Oaknoll
Pontiac, Michigan 48057

King, Robert C.
3 Singer Avenue
Spring Valley, New York 10977

Kline, Jean R., M.A.
716 Irving Avenue
Wheaton, Illinois 60187

Kok, James, B.D., M.A.
515 Meadow
Iowa City, Iowa 52240

Kooistra, William H., Ph.D.
849 Rosewood, S.E.
Grand Rapids, Michigan 49506

Koops, Hugh A., B.D.
363 College Avenue
Holland, Michigan 49423

Kromminga, Carl, Th.D.
1131 Benjamin Avenue, S.E.
Grand Rapids, Michigan 49506

Kroon, Edwin H., M.D.
4400 E. Iliff Avenue
Denver, Colorado 80222

Kuhns, James W., M.Ed.
205 Diamond Street
Hatfield, Pennsylvania 19440

Kuiper, Klaire V., M.D.
2208 Madison Avenue, S.E.
Grand Rapids, Michigan 49507

Kuipers, Herschel D., M.S.W.
75 W. 33rd St.
Holland, Michigan 49423

Kulick, Orest V., B.D.
5822 W. 79th Street
Oak Lawn, Illinois 60459

Lambert, Roy F., B.D.
7289 Williams Lake Road
Waterford, Michigan 48095

Larson, F. Wilmer, M.D.
Suite 623, Southdale Medical Ctr.
66th Street & France Avenue
Minneapolis, Minnesota 55423

Laskey, Robert S., M.S.
7000 Chris Avenue
Sacramento, California 95828

Le Bar, Lois E., Ph.D.
703 Howard
Wheaton, Illinois 60187

Le Bar, Mary E., Ph.D.
703 Howard
Wheaton, Illinois 60187

Lenters, William, B.D.
6850 S. Division
Grand Rapids, Michigan 49508

Leveille, David E., M.Ed.
107 Highland Avenue
Barrington, R.I., 02806

Lewis, Gwendolyn L., M.S.
5100 Wright Terrace
Skokie, Illinois 60076

Lin, James Y., Ph.D.
400 Meadowbrook Ln.
Bartlesville, Oklahoma 74003

Linville, Lindy
2407 - A Nueces
Austin, Texas 78705

Logan, Donald M., M.A.
Instructor, Spanish
Texas A. & M. College
Box 2137
Kingsville, Texas 78363

Lomax, Arthur, M.A.
199 Taylor Road
Mansfield, Ohio 44903

Long, Ronald W., M.A.
310 N. Dunn
Bloomington, Indiana 47401

Lont, James, B.D.
2331 Cambridge, S.E.
Grand Rapids, Michigan 49506

Lower, James M., Ed.D.
610 N. Wheaton Avenue
Wheaton, Illinois 60187

Lucasse, Phillip, M.A.
851 Calvin, S.E.
Grand Rapids, Michigan 49506

Lutz, Howard W.
Counseling Center
Cuyahoga Community College
Cleveland, Ohio 44115

Lyra, Synesio, Th.D.
Shelton College
Cape May, New Jersey 08204

Maliepaard, John, B.D.
322 Hobard Street, S.E.
Grand Rapids, Michigan 49507

Markello, Anthony P., M.D.
2076 A. Werner Park
Ft. Campbell, Kentucky 42223

Markley, Kenneth, M.A.
104 N. 26th Street
Camp Hill, Pennsylvania 17011

Mason, G. Wm., B.D.
2307 Gideon Avenue
Zion, Illinois 60099

Mayer, David L., M.A.
1207 Golf Lane
Wheaton, Illinois 60187

Mc Ash, E. Arthur, B.D., Ph.D.
10410 Cadieux, Apt. 114
Detroit, Michigan 48224

Mc Callum, Floyd F., Ed.D.
Houghton College
Houghton, New York 14744

Mc Creery, William E., M.A.
1313 J University Village
E. Lansing, Michigan 48823

Mc Cue, James R.
404 E. 5th Street
Cheyenne, Wyoming 82001

Mc Ferran, Joseph, B.D.
1210 Forest Street
Jackson, Michigan 49203

Mc Glathery, J. W., Th.D.
1929 S. Lombard Avenue
Cicero, Illinois 60650

Mc Guigan, John A., B.D.
420 S. Campus Avenue
Oxford, Ohio 45056

Merz, George, B.D.
929 State Tower Bldg.
Syracuse, New York 13202

Middleton, Ray C., B.D.
186 Madison Avenue
Danville,Kentucky 40422

Miller, Harry, B.D.
4300 N.E. 18th Avenue
Ft. Lauderdale, Florida 33308

Miller, J. Philip, B.D.
216 N. Compton
St. Louis, Missouri 63103

Miller, Paul W., B.D., M.A.
325 W. Main Street
Milan, Michigan 48160

Moline, Richard J., B.D.
820 N. La Salle Street
Chicago, Illinois 60610

Molenaar, Cornelius, M.A.
2128 Monroe Street
Shelton, Washington 98584

Monsma, Theodore H., M.A.
1421 Rossman Avenue, S.E.
Grand Rapids, Michigan 49507

Moulton, Alan, M.A.
115 Pickett
Wilmore, Kentucky 40390

Musker, Jack
Box 278
Lake Bluff, Illinois 60044

Newman, Frank, M.D.
15 Morgan Circle
Swarthmore, Pennsylvania 19081

Nuermberger, Robert, B.D., Ph.D.
Covenant College
Lookout Mountain, Tennessee 37350

Nuss, Willard J., B.D., M.A.
Box 65
London, Ontario, Canada

Olin, Barbara, M.R.E.
105 Hammond Road
Belmont, Mass. 02178

Oppegard, Charles, M.D.
4400 E. Illiff Avenue
Denver, Colorado 80222

Oulund, Edward
Camp Willaby
Williams Bay, Wisconsin 53191

Owen, Inez, M.A.
#D2, 36 Murphy Street
Pontiac, Michigan 48053

Parrott, D. A., Th.B., M.A.
903 Maple
Kalamazoo, Michigan 49001

Parsons, Frank
211 Robertson
Cadillac, Michigan 49601

Pattison, E. Mansell, M.D.
1650 - 22nd Avenue, East
Seattle, Washington 98102

Pattison, Joseph H., M.D.
213 Red Pump Road
Bel Air, Maryland 21014

Paul, Cecil R., Ph.D.
131 Beach Street
Quincy, Mass. 02170

Pekelder, Bernard, Th.M.
922 Orchard Avenue, S.E.
Grand Rapids, Michigan 49506

Peters, Phyllis, Ph.D.
5100 Wright Terrace
Skokie, Illinois 60076

Peterson, Norvell L. M.D.
Box H., Webster Avenue
Beverly Farms, Mass. 01920

Peterson, Beatrice, R.N.
Box H., Webster Avenue
Beverly Farms, Mass. 01920

Pettinga, Frank L., M.D.
1470 Peck Street
Muskegon, Michigan 49441

Pitcher, Leonard S., B.D., M.A.
306 Martin Lane
Lookout Mountain, Tenn. 37350

Plantinga, Cornelius, Ph.D.
427 Mulford Drive, S.E.
Grand Rapids, Michigan 49506

Plekker, J.D., M.D.
1348 Lenox Road, S.E.
Grand Rapids, Michigan 49506

Postema, Donald, B.D.
1810 Covington Drive
Ann Arbor, Michigan 48103

Postema, Leonard J., M.A.
924 W. Highland Blvd.
Battle Creek, Michigan 49015

Postmus, William R., M.S.W.
1815 Chamberlain, S.E.
Grand Rapids,Michigan 49506

Potter, Margaret
3808 Robertann Drive
Dayton, Ohio 45420

Powell, Richard C., B.D.
P. O. Box 397
Winnebago, Illinois 61088

Remillard, Donald K., B.D.
4249 Linda Ct.
Drayton Plains, Michigan 48020

Reynolds, Alfred J., Ph.D.
3119 Hampshire, S.E.
Grand Rapids, Michigan 49506

Richardson, E. Alan, B.D.
1000 S. Knight
Park Ridge, Illinois 60068

Rock, Stanley A., B.D., M.A.
Box 33
Blawenberg, New Jersey 08504

Rook, Rex, M.D.
11632 Paseo Bonita
Los Alamitos, California 90720

Rooks, Wendell, M.D.
1158 Nixon Avenue, N.W.
Grand Rapids, Michigan 49504

Rosendale, Richard, M.D.
638 Goffle Hill Road
Hawthorne, New Jersey 07506

Roth, Gerald G., M.A.
Judson College
1151 N. State Street
Elgin, Illinois 60120

Rottschafer, Bruce W., M.S.W.
6026 W. Roosevelt Road
Oak Park, Illinois 60304

Rottschafer, Ronald, Ph.D.
6026 W. Roosevelt Road
Oak Park, Illinois 60304

Roys, John L., Ph.D.
3012 E. Sixth Street
Anderson, Indiana 46012

Rozeboom, Garrett G., Ed.D.
Dordt College
Sioux Center, Iowa 51250

Ruble, Richard, M.S., Th.D.
John Brown University
Siloam Springs, Ark. 72761

Ruiter, Michael T., M.A.
2120 Neguanee Drive, S.E.
Grand Rapids, Michigan 49506

Sanderson, William A., S.T.M.
618 N. Cross Street
Wheaton, Illinois 60187

Sawyier, Wilfred, B.D., Ph.D.
9801 Hannett Pl., N.E.
Albuquerque, New Mexico 97110

Schellenberg, Ernest D., Ed.D.
469 N. Glendora Avenue
Covina, California 91722

Scherpenisse, Mel, M.A.
347 Spencer, N.E.
Grand Rapids, Michigan 49505

Scholten, Eugene, Ph.D.
94 E. 30th Street
Holland, Michigan 49423

Schowalter, Luke A., M.A.
435 W. Sixth Street
Royal Oak, Michigan 48067

Schowalter, Richard, M.A.
7586 Morningster Avenue
Harrisburg, Pennsylvania 17112

Schregardus, Darell J.
1214 N. Main Street
Wheaton, Illinois 60187

Scott, W. Herbert, B.D.
1070-E West Higgins Road
Park Ridge, Illinois 60068

Searle, Richard, Th.M., Ph.D.
205 Leary Circle, South
Des Plaines, Illinois 60016

Sebens, Kenneth E., M.S.W.
109 Grandview Avenue
Holland, Michigan 49423

Secor, William L., Jr., Th.B.,M.A.
6621 Devonshire Hgts. Road
Harrisburg, Pennsylvania 17111

Sell, Leo L., M.D.
250 Kings Highway East
Haddonfield, New Jersey 08033

Shafer, David W., M.A.
15 Iva Mae Drive
Rochester, New York 14624

Shank, Rowland, M.S.
Woodland Circle
Millegeville, Georgia 31061

Shervy,Roy
205 N. Wright
Naperville, Illinois 60540

Sholund, Milford, B.D.
725 E.Colorado
Glendale, California 91205

Skelton, James H., B.D.
Western North Carolina Sanitarium
Black Mountain, N.C. 28711

Skinner, Suellen, R.N.
1719 1/2 Winona Blvd.
Los Angeles, California 90027

Small, Dwight H., B.D.
824 Canyon Road
Redwood City, California 94062

Smalligan, Donald H., M.S.W.
2041 Maumee, S.E.
Grand Rapids, Michigan 49506

Smit, Henry N., M.D.
1225 Franklin Street, S.E.
Grand Rapids, Michigan 49506

Smith, Richard C., B.D.
22949 Edgewood
St. Clair Shores, Mich. 48080

Snapper, J. Marion, Ed.D.
856 Benjamin, S.E.
Grand Rapids, Michigan 49506

Snipes, Walter T., Ed.D.
Rt. #1, Box 243
Boone, North Carolina 28607

Spiers, Duane E., M.D.
1465 N. 91st Street
Omaha, Nebraska 68114

Stam, Jacob
140 Market Street
Paterson, New Jersey 07505

Steele, Harland, B.D., M.A.
1460 Jennings Street, S.E.
Grand Rapids, Michigan 49507

Steenland, Roger, Ph.D.
2037 Holliday Drive, S.W.
Grand Rapids, Michigan 49509

Stob, Wallace G., M.Ed.
1210 Oakes
Grand Haven, Michigan 49417

Story, Clinton F., M.D.
150 Delhi Street
Guelph, Ontario, Canada

Stouwie, Roger J.
603 - G Eagle Heights Apts.
Madison, Wisconsin 53705

Straayer, Janice K.
217 Morris, S.E.
Grand Rapids, Michigan 49506

Strunk, Orlo, Jr., Ph.D.
30 Arnold Avenue
Buckhannon, West Virginia

Sturz, C. Joe, M.A.
233 B. Cypress Street
Shaw A.F.B., S. C. 29152

Swineheart, David L.
3817 Murphy Street
Park City, Waukegan, Ill. 60085

Tan, John Lee, M.Ed.
1260 - 21st Street, N.W.,Apt.803
Washington, D.C. 20036

Taylor, Lois P.
121 Opal Avenue
Balboa Island, California 92662

Taylor, Terry K.
604 Orchard Drive
Albion, Michigan 49224

Teague, Bryan C., Th.B.
112 N. Durand Street
Jackson, Michigan 49202

Teeuwissen, W. J., B.D.
Box 125
Drayton Plains, Michigan 48020

Teitsma, Larry, B.D.
3050 W. Leonard Street
Grand Rapids, Michigan 49504

Titus, Walter F., Ed.D.
4315 S. Wigger
Marion, Indiana 46952

Towns, Elmer, Th.M., M.A.
721 Central Avenue
Deerfield, Illinois 60015

Train, Le Roy, B.D., M.A.
2450 - 14th Avenue
Kingsburg, California 93631

Travis, Lee Edward, Ph.D.
3412 Red Rose Drive
Encino, California 91316

Tuel, John K., Ph.D.
3728 S. 88th E. Avenue
Tulsa, Oklahoma 74145

Tweedie, Donald F., Ph.D.
1530 E. Chevy Chase
Glendale, California 91206

Uitvlugt, Peter S.
337 Pleasantview Drive
Battle Creek, Michigan 49017

Van Andel, Adrian, B.D.
1110 E. 50th Street
Marion, Indiana 46952

Vande Creek, Larry, Th.M.
Hancock, Minnesota 56244

Vanden Bosch, Thomas, B.D.,M.A.
624 Baker Drive
Ripon, California 95366

Vander Beek, Charles, Th.M.
2689 - 142nd Avenue
Holland, Michigan 49423

Vander Meulen, James T., M.A.
18046 Wildwood
Lansing, Illinois 60438

Vander Tuig, Gerald, M.S.W.
711 Ethel Avenue, S.E.
Grand Rapids, Michigan 49506

Van Eerden, Thomas, B.D., M.A.
6102 E. 43rd Street
Indianapolis, Indiana 46226

Vander Linde, Jr., L., Ph.D.
1240 Allerton, S.E.
Grand Rapids, Michigan 49507

Van Ens, Clarence, Th.M.
840 Marion Avenue
Kalamazoo, Michigan 49007

Van Opynen, Catherine, M.A.
1935 Kalamazoo Avenue, S.E.
Grand Rapids, Michigan 49506

Van Ostenberg, Donald L., M.A.
3006 Chamberlain, S.E.
Grand Rapids, Michigan 49508

Van Valkenburg, R.J., M.D.
2765 Briarcliff Street
Ann Arbor, Michigan 48105

Van Vliet, Bouwine, M.S.W.
1014 W. Patterson
Flint, Michigan 48504

Vayhinger, John, Jr., B.D.,Ph.D.
3377 S. Willow Ct.
Denver, Colorado 80222

Velzen, Henry, M.S.W.
6850 S. Division Avenue
Grand Rapids, Michigan 49508

Venema, Henry B., B.D.
951 Bates, S.E.
Grand Rapids, Michigan 49506

Verkaik, Peter J. M.D.
5816 Lincoln Ct.
Hudsonville, Michigan 49426

Vincent, Merville, O., M.D.
151 Delphi Street
Guelph, Ontario, Canada

Visser, Duane A., B.D., M.A.
1923 Homan
Fresno, California 93705

Walma, Wayne
6767 Chapin, S.E.
Alto, Michigan 49302

Weilgart, Wolfgang, Ph.D.
100 Elm Ct.
Decorah, Iowa 52101

Wennerdahl, Curtis, B.D., M.S.W.
1724 McGovern Street
Highland Park, Illinois 60035

Wesseling, Jay A., B.D.
7655 Greenfield Avenue
Jenison, Michigan 49428

West, J. Thomas, Ph.D.
Florida Presbyterian College
St. Petersburg, Florida 33733

Westendorp, Floyd, M.D.
330 - 68th Street, S.E.
Grand Rapids, Michigan, 49508

Westmaas, Richard, Ph.D.
1327 E. Butler, S.E.
Grand Rapids, Michigan 49506

Westra, Dorothy, M.A.
1146 Noble Street, S.E.
Grand Rapids, Michigan 49506

Westrate, Donna R., M.A.,M.S.W.
P.O. Box 284
Augusta, Michigan 49012

Wetzel, Conrad, M.A.
720 Reba Pl.
Evanston, Illinois 60202

Williams, Kenneth O., B.A.
21 Frances Street
Laurel, Maryland 20810

Wilson, Ward, M.A.
1203 Church Street
Ann Arbor, Michigan 48104

Wittschiebe, C.E., D.D.
328 Hillcrest Drive
Berrien Springs, Mich. 49103

Wolf, John J., M.R.E.
3850 - 217th Street
Matteson, Illinois 60443

Wood, Roger L., Ph.D.
2032 Scotland Street, N.W.
Canton, Ohio 44709

Young, Dale A., B.D., Ed.D.
2735 Canton Road
Uniontown, Ohio 44685

Youngs, G.R., B.D., Ed.D.
2137 Chesaning, S.E.
Grand Rapids, Michigan 49506

Ypma, Benjamin, B.D.
4920 Bauer Road
Hudsonville, Michigan 49426

INSTITUTIONAL AFFILIATES

Howard University Librarian
2401 Sixth Street, N.W.
Washington, D.C. 20001

Prairie View Mental Health
E. M. Ediger
Box 67
Newton, Kansas 67114

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at

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Burton St. and E. Beltline (M-37)
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PREFACE

THE 1970 CONVENTION

Dear Fellow-Witnesses:

Too often the Christian in the helping professions is seen only as a professional. As father, husband, community member, church member, he is rarely known. But really above all else he is a CHRISTIAN! As such he is also to be a witness.

This convention is designed to give us as Christians better ways to witness - in the office, in groups, in the community, in the church. It is our prayer that through these two days you may grow, grow, GROW! We trust you may learn to use your particular expertise to develop new and more effective ways to serve our Lord. So do GROW, GROW, GROW!

Devotedly,
Your President,
DR. G. RODERICK YOUNGS

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All the papers presented at the Convention are published in a volume which we call the "Proceedings." Copies of earlier annual volumes are available from the Executive Secretary. At the present time only copies of the 1968 and 1969 Proceedings are available for $3.00 each. Members receive copies as a part of their membership privilege.

Xerox and microfilm copies of past Proceedings for years 1954-1967 are available (Order No. OP 34, 187) from University Microfilms Library Services, Ann Arbor, Michigan 48106.

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DEVOTIONAL ADDRESS

by

the Rev. Jacob D. Eppinga *

LADIES AND GENTLEMEN:

It is always a pleasure to appear before CAPS, which four letters, as you know, stand for Catholic And Protestant Salesmen, Incorporated. I wish, however, that I could present you with a happier annual report than this one is, and which I must now lay before you at this convention. As you know, we will celebrate the birth of our firm next month, on May 17 (Pentecost) when we will be a little under 2,000 years old. On that occasion, Pentecost, as we read in our Constitution (Acts 2:41) there were added some 3,000 souls. In those days of our firm, the growth was not only outward however, but inward as well -- in response to our Constitutional Mandate (2 Peter 3:18) "Grow in the grace and knowledge of our Lord and Savior Jesus Christ."

But those days are a far cry from these days. Frankly, ladies and gentlemen, business is bad. The demand for our product is declining. On our best days last year, Christmas and Easter, we drew fewer customers into our retail outlets than ever before. In the 1960s, we lost many of our paying customers. The latest polls we have for you, show a drop of 15% of young adults at the weekly meetings; a 7% overall drop among the regular clientele of all ages. Only 32% of Protestant young adults and 51% of Roman Catholic young adults were in attendance on a typical meeting day in 1969. The figures for all adults were 37% for Protestants, and 63% for Catholics.

The reduction in customer appeal comes more sharply to focus in some regional outlets than in others. In 1969 e.g., we note that in one division (or denomination, as we call it) of our firm, and one close to many of us here, it took 325 salesmen to bring in one customer on a permanent basis. A projection of this figure into the future, will, I take it, cause some of you to "view with alarm".

Caught between inflation on the one hand, and a declining operating income on the other hand, we are presently forced to make certain cutbacks. We have effected a 20% budgetary reduction in some of our divisions (or denominations), a fact noted not only in this report, but as you may have noticed, leaked to and published by the New York Times in its March 31 edition. As far as our staffs are concerned, many of the members, as you know, are still grossly underpaid. This fact alone, however, is not the reason for so many leaving their positions with our firm for other occupations.

This report again draws your attention to the fact that many of our retail outlets are badly situated. Many, regrettably, have been closed in areas where there is a great need for our product, and many have been

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*The Rev. Jacob D. Eppinga is Pastor of the La Grave Ave. Christian Reformed Church, Grand Rapids, Michigan opened in neighborhoods already adequately provided for by other divisions of our firm. Fall in customer appeal, has further resulted in a corresponding fall in the usage of these plants and machinery, many of which are operating tragically below capacity. Our best estimates reveal the fact that on non-meeting days, nine tenths of our stations and equipment stand idle.

On a happier note, I can report to you that despite the fact that we are drawing fewer customers, our company's assets continue at a high level due to our investments and innumerable by-products, anywhere from good wines and cheap wines to girdles, which we manufacture and where we operate in a tax free environment. Some of your directors are encouraging increased activities of this nature as an effective program offsetting the decline of the more regular and traditional sources of revenue.

The sum of the matter seems to be a paradox. We are financially successful, but fewer and fewer are buying our product. Some of your directors see an effective antidote to our ills in mergers of some, if not all, of the firm's divisions. It is maintained that these have often worked at cross purposes, even to the point of uncontrolled competition, thus becoming a great problem for our industry.

Others among your directors see the need of making our retail outlets centers of community affairs, thus attracting a wider clientele. Still others favor the novel Avon method wherein our salesmen go "calling" door to door, or even the Tupperware technique, wherein our product is displayed at household coffees or parties.

Whatever remedies are applied, and however many, it would seem necessary, for an effective operation, to get back to the Spirit marking the birth of our firm with an influx of 3,000 customers, and also the spirit in which we all seek to grow in grace and the knowledge of our Lord and Saviour Jesus Christ. Without this, our great firm, known as CAPS (Catholic And Protestant Salesmen, Incorporated) will see no DYNAMIC CHRISTIAN GROWTH. It is good, therefore, that this is the very theme of this annual meeting. I can think of none other more important.

Ladies and Gentlemen, let us apply ourselves, each to the best of his ability, today and tomorrow, to our subject: Dynamic Christian Growth.

ATTITUDE CHANGE: RESISTANCES AND CONFLICTS

by

W. J. McKeachie, Ph.D. *

Two years ago the campus minister of our church joined with other campus ministers to organize a draft counselling center. He offered space in our student center as headquarters for the counselling and before long students of all descriptions began coming in. For many years our congregation had been unhappy that so few students were involved in our student program. Student church attendance had been dropping. But now we suddenly had students -- too many, too bearded, too unshorn, too untidy! Members of the congregation were up in arms. Not only did they object to having this motley group hanging around, but some members were sure the draft counselors were seditious traitors -- advocating disobedience of the most high God -- the American Government. Some members of the church pressed to have the Draft Counselling Center barred from church property, and only by a 5-4 vote of the Executive Council was it saved.

Feelings ran high, for other members of our church saw service in the Viet Nam war as the most important moral issue contemporary young men face. While many of the draft counsellors were against the war, their goal was not to help young men evade the draft, but rather to help each one make his decision in the light of his own conscience. To those church members who supported the Center its work was probably the most important service to youth our church could offer in these times.

This sort of conflict is not uncommon in present-day churches. Even as you listened, I suspect that some of you chose sides and felt some emotion. How can psychological research on attitudes help us to understand and handle such situations?

First, what is an attitude? The definition in my textbook is that an attitude is an organization of concepts, beliefs, habits, and motives associated with a particular object. We often speak of three components of an attitude -- the cognitive component, what we believe; the affective component, what we feel; and the action component, what we do. In my example, attitudes toward the draft counselling center differed. Those opposed believed that the counselling was a cover-up for anti-Viet Nam propaganda; they felt strongly hostile toward it; they acted to ask the church Executive Council to evict it from church property. Those for the Center had opposing beliefs, feelings and actions. Our example also illustrates some other characteristics of attitudes. It is clear that attitudes toward the Draft Counselling Center were related to attitudes about the Viet Nam war, attitudes about the proper function of the church with respect to social issues,

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* Dr. W. J. McKeachie is Chairman, Department of Psychology, University of Michigan

and attitudes toward the student minister. Generally speaking these attitudes were consistent with one another; i.e. those who opposed the Draft Counselling Center supported the war in Viet Nam, felt that the church should get involved in areas of controversy, and disliked the student minister.

This tendency toward consistency of attitudes is an important factor in change. Typically attitudes are changed by changing beliefs, by changing motives or feelings, by changing actions, or by changing related attitudes. One of the reasons change is resisted is that a change in any one attitude has implications for other parts of the attitude structure. Thus attack upon the specific belief may have little effect if this particular belief is an expression of much more fundamental views of the world and feelings about it. Nevertheless there are inconsistencies. A person may be prejudiced toward Negroes yet act in an undiscriminating fashion; a person may believe in the Fatherhood of God and brotherhood of man and yet act as if Negroes were inferior. In our Draft Counselling situation some individuals felt strongly opposed to the Draft Counselling Center but still like the student minister.

Over a period of time there is a tendency to achieve consistency. Thus those opposed to the Draft Counselling Center probably came to like the student minister less over the period of controversy; those who liked him and continued to like him were probably most likely to change toward less firm opposition to this Center.

Moreover attitudes are held in place to a large extent by our perceptions of the attitudes of other people with whom we interact. One tends to associate with individuals who hold the same attitudes. Thus in a period of controversy in a church, those who are on one side of an issue tend more and more to interact with others on the same side and tend to reduce the amount of interaction with those on the other side of the issue so that the situation may become increasingly polarized and the church becomes split.

How can resistances to change be overcome? One might change attitudes by directing efforts at change at any one of these characteristics I've mentioned. We find good illustrations in Paul's letters. For example in First Corinthians Chapter 15, Paul attempts to affect attitudes toward Christianity and the resurrection of the dead. At one point he attacks the belief by relating it to the beliefs of other people. Talking about the resurrection of the dead he says (Verse 5), "He appeared to Cephas, then to the twelve. Then He appeared to more than 500 brethren at one time, most of whom are still alive." He also appeals to motives, (Verse 51), "We shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable and we shall be changed. For this perishable nature must put on the imperishable and this mortal nature must put on immortality."

But Paul also practiced consistency theory. Attitudes may cause action, but they may also result from action. He reminds his readers that they have already acted on their faith and that if they now lose their faith their action will have been in vain. (Verse 1) "Now I would remind you brethren in what terms I preached to you the gospel which you received, in which you stand, by which you are saved, if you hold it fast -- unless you believed in vain."

He relates the attitude toward resurrection to other attitudes toward baptism and toward himself. (Verse 29) "If the dead are not raised at all, why are people baptized on their behalf? Why am I in peril every hour. I protest brethren, by my pride in you which I have in Christ Jesus, our Lord, I die every day."

What factors might change our church members' attitudes toward the Draft Counselling Center? Let's look first at motivational factors as classified by my colleague, Daniel Katz. One motivational basis for attitudes is utilitarian. For some members of our congregation their attitude toward the Draft Counselling Center was simply something shared with their friends. To be different would be disconcerting and unpopular. For these members of the congregation, change in attitude would follow when they perceived others' attitudes as changing.

But for other people, attitudes toward the Draft Counselling Center are related to deeper motives of feelings about oneself. Each of us has a view of himself which has value; our attitudes often are related to this value. For many church members an important part of the self-concept is that one is a Christian. For most members the concept of Christian includes the notion of brotherhood of man, of non-violence and, particularly for Protestants, the importance of the individual's own conscience. For those members of our church who favored the Draft Counselling Center, attitudes toward the Center were thus related to some of their most fundamental concepts of themselves as Christians. Thus the attitudes were not easily changed. For those opposed, the relationship to deeper values was also important. For many, Christianity and Americanism are very closely linked. They saw the war in Viet Nam as one in which Christian America faces godless Communism. Those whose attitudes changed had to decide whether or not their Christianity was more important than Americanism or whether one could be a good American and still regard the decision about the draft as a moral choice.

Ego-defensive attitudes according to Katz, are also related to one's self-esteem, but instead of relating to positive values, they are protective against anxiety and guilt. The studies of the authoritarian personality following World War II indicated that individuals with strong prejudices toward minority groups have tendencies to punish those weaker than themselves and to obey those stronger than themselves. Studies of the authoritarian personality indicated that these people tended to have been reared by strict, unloving parents. Sons of such parents were unable to express their negative feelings because of their fear of punishment; hostile attitudes toward minority groups serve the ego-defensive function of substituting for the guilt producing hostile feelings toward parents and other powerful people. The studies of authoritarian personality indicated that many such people are regular church goers since membership and attendance at church fits with their general pattern of conforming to authority. Thus it is not unreasonable to believe that an overly emotional reaction to people with long hair and a strongly emotional reaction to the Draft Counselling Center as un-American and un-Christian might well be part of a general defense against anxiety about one's own reactions to authority and one's fear of any deviation from conformity. For such individuals the attempt to work out reasonable arguments is not likely to be successful. But in this case changes in attitude did result from a change in authority.

Our minister supported the Draft Counselling Center and spoke for it strongly, relating it to the authority of the Bible, the authority of the denomination and the authority of basic principles of American democracy. I believe that some authoritarian attitudes were changed by showing that the Draft Counselling Center was actually in conformity to authority which they respected.

A fourth basis of attitudes is knowledge. One of the most fundamental human characteristics is the motive to gain a clear, consistent, picture of the world. Often we do this by simplifying issues to simple black and white (either-or) discriminations. Most of the congregation knew little about the Draft Counselling Center program. Their first reactions were thus simple and undifferentiated. One of the most effective methods of changing attitudes turned out to be a description of the Draft Counselling Center and some of the young men who came in. After hearing the student minister talk about the Center to her Circle, one woman who had opposed the Center told me that she didn't think anyone would oppose the Center if they really understood it. Note that this approach not only satisfies the motive to understand but also changes the cognitive aspect of the attitude.

One of the techniques of attitude change which is particularly appealing to ministers and others dealing with church people is the induction of guilt. This technique is not restricted to church groups for current student activists use as one of their most strident techniques the detailing of past injustices to Negroes and the failures of educational institutions to fulfill a constructive function for disadvantaged groups. I remember hearing at a Michigan Pastor's Conference a famous minister talking to the pastors about their failures to really lead their people in living truly Christian lives. I'm sure that his hearers responded with feelings of guilt and inadequacy, but I'm not sure that these feelings are those that are most appropriate for bringing about real changes in attitudes and action. We have some evidence from studies of the use of fear in advertising suggesting that while guilt and fear appeals may arouse feelings of concern, they do not necessarily result in the actions desired by those presenting the appeal. Apparently one of the results of appealing to negative feelings like those of fear is to make the individual feel less adequate and less able to put his ideals into practice rather than more so. Moreover since few of us want to feel guilty and afraid, one of the natural reactions to a guilt inducing appeal is to think of excuses and rationalizations as to why one's past behavior was really all right. Thus this sort of appeal may be self defeating unless it is coupled with other supports for action.

The most important new activity in the area of attitude change has been developed in dissonance theory, which is closely related to our earlier discussion of the balanced relationship of feeling, beliefs and action to one another. The traditional view has been that if one develops proper attitudes, the appropriate action will follow. Thus for many years the appropriate attitudes to take toward racial prejudice was to stress the importance of education. Since World War II we've been finding that if one changes behavior, the feelings and beliefs tend to follow one's behavior rather than the other way around. For example, studies of integrated platoons during World War II showed that individuals who were originally prejudiced against Negroes tended to become less prejudiced after having fought with them, similarly salesgirls who had resisted the introduction of Negroes into sales force, after Negroes had been appointed tended to develop a more favorable attitude toward Negroes. More recently Irving Janis at Yale and his colleagues have shown that if one is asked to develop a set of arguments in a debate for a position which he does not favor he later tends to feel more favorable toward the position he has defended. What is most fascinating about some of these studies are the findings by Festinger and others that when the reward offered for carrying out an action contrary to one's own attitudes is small, he is more likely to change his attitude than if the reward is large. Festinger argues that when one is highly paid for acting in a way inconsistent with his true attitudes, one is able to justify the action in terms of the pay; if, however, the action is not easily justifiable in terms of the amount he had been paid for it, one tends to adjust one's attitudes to bring about consistency between the action one has taken and one's attitudes. This is a complicated area, and dissonance theory is not as simple as was first believed. Nevertheless there seems to be a good deal of research suggesting that to the degree that you can get individuals taking even small actions related to an attitude to be changed, change will occur. This change is more likely to stabilize if it is volitional. Small step by step changes may result in a total attitude change which would have been extremely difficult to achieve had the total change been the objective in one step.

This leads to a final point. Change is more likely to persist if it is supported by others and if there are reinforcements continuing over a period of time. The success of Billy Graham's evangelistic campaigns would be much less if there were not follow-ups by local churches continuing after the campaign.

What happened to the Draft Counselling Center? It is thriving. Not only has overt opposition almost disappeared but support has grown to the point of the church voting an increase in salary for the student minister. No doubt some of this change is the result of general changes in public opinion about the Viet Nam war but some of it, I believe, is also the effect of the factors I have mentioned.

This leaves one with a final question -- What is the appropriate role of the church in bringing about changes in attitudes? One has visions that as attitude changes theory develops, it might be used by a minister or others to manipulate the attitudes of members of a congregation. To the degree that this is done without the individual church member's knowledge and conscious choice, it seems to me incompatible with our Christian tradition. Nevertheless it does seem appropriate for the church to deal with inconsistencies between a person's basic values and attitudes on specific issues. I've stressed the drive toward consistency. Nevertheless individuals often back off and fail to relate particular attitudes to their basic Christianity. It seems entirely appropriate for a minister or a church to help the individual to see his choices in moral terms and thus to achieve a greater integration of his attitudes with his commitment to Christianity.

This seems to me of the essence of "Dynamic Christian Growth."

COMMUNICATIONS - NOW!

by

Stuart Kenneth Bergsma, Ph.D. *

From the very beginning man has been a communicator! Pictures painted on the walls of a cave, story telling around the campfire, the creation of tunes and rhymes have provided the raw material for a fascinating historical process. Generation after generation passed the skills they were given, along with embellishments of their own, to their children. And through this process of learning and growth, man cultivated his unique characteristic of being a communicator.

The process is not one of simple imitation. Man's ability to reason enabled him to manipulate symbols. The capacity to play with thoughts, to take a word, an idea, a sound and to place them into a different juxtaposition of words and ideas was a process of invention! The result of altering their relationships to each other in a sort of mental mosaic brought out something altogether different, a brand new aesthetic meaning and experience. This dynamic, creative force has been gaining impetus through time. It sped up a bit when it became possible to mass produce word symbols by means of a printing press instead of having to rely on manual labor. Then came radio providing its stimulus to music and speech. The age of the golden screen, telephone, sound recording, television, picture recording, cassettes, film strips, slides, records, cartridges...each one a new paint brush and canvas in the hands of the artist communicator!

Heralding an era in which the barrage of information stimuli would shake the foundation stones of the individual and society's institutions, E.B. White in "One Man's Meat" prophesied:

> I believe television is going to be the test of the modern world, and that in this new opportunity to see beyond the range of our vision we shall discover either a new and unbearable disturbance of the general peace or a saving radiance in the sky. We shall stand or fall by television - of that I am quite sure.

The implication is that the very value systems man has developed and crystallized are undergoing a process of change. Information systems, media, are providing the gradual, inexorable stimulation for bringing about that change. When one considers that values, "having to do with modes of conduct and end states of existence,... once internalized become ... consciously or unconsciously, a standard or criterion for guiding action for developing and

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* Dr. Stuart Kenneth Bergsma is Director, Audio-Visual Communications Division, Christian Reformed Laymen's League, Grand Rapids, Michigan.

maintaining attitudes ... for morally judging self and others," [1] when one considers that such values are presumably perennial verities for the individual and his culture, how can media bring about a change in them? How can media stimulate, in fact, the serious consideration that we are faced with the imminent plague of "future shock," a condition in which man's value systems fail to provide him with the emotional and attitudinal ammunition with which to cope with the unsettling patterns of a future being thrust into his lap.

Because the communication of values by the adult world to the young is intimately tied to the process of education, let's look for a few clues there. We are all educated, and by virtue of having gone through the process, each one of us can speak with authority and fervor about how children ought to be educated. We all know exactly how the process occurs. It's simple!

In our culture kids grow up with Mom. They imitate! They help to wash the dishes, hang up their clothes, vacuum the floor, play house. They are given lots of personal attention. Vocabulary grows as Mother and Father read to them from literature, Dr. Seuss stories, the funnies. As their ability to verbalize increases, children begin to sense the human relationships in the home. They start to see how Mom and Dad fit into all of this and how they are supposed to relate to each other. Mother is careful to explain to her children, in great detail, exactly how all of these things are and how they ought to be.

Very early in the process, because the parents don't know all there is to know, they send the offspring to school where teacher, "in loco parentis" and as a subject matter specialist, can inculcate her charges with the history and wisdom of the ages. Art, music, reading and arithmetic are clearly and thoroughly explored. From verbal imitation stages they are led to the mysteries of numbers and letters - symbol manipulation.

The process is a didactic, linear, sequential experience of growth and development. It is pretty well decided where the child is going to start, where he should go and what he should do all along the way. By the time he traverses the steps from kindergarten through university he has been transformed from a tabula rasa into a complete man, and his values have been established. And it is great! It's the way that it has always been and by jingo we are going to keep it that way. Concern for standards, quality in education is our battle cry!

The trouble is that everyone is starting to question the relevance of this all. Concerned students out there at Cornell, San Francisco, Kent State, Berkeley and Woodstock are protesting about it.

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[1] Milton Rokeach, AV Communication Review, (1968, p. 159 ff.)

What has happened? Is it possible that our colleges and universities are not accomplishing the task just described? Holt, in his book entitled "The Underachieving School," has an interesting insight. It might tend to be irritating to those of us who are teachers, but it is an interesting insight.

> Most of what has been written about the tremendous pressure for high grades that burden so many young people today, implies that schools and colleges are not really responsible for these pressures, that they are the innocent victims of anxious and ambitious parents on the one hand, and the inexorable demands of an increasingly complicated society on the other. There is some truth in this, but not much. Here and there are schools that have been turned against their will into high pressure learning factories at the demands of parents, but in large part educators themselves are the source and cause of these pressures. Increasingly, instead of developing the intellect, character and potential of the students, in their case they are using them for their own purposes in a contest inspired by vanity and aimed at winning money and prestige. It is only in theory today that educational institutions serve the student. In fact, the real job of the student at any ambitious institution, is by his performance, to enhance the reputation of that institution.

How did we get into this strange state of affairs? Perhaps examination of the problem from a slightly different perspective may shed some light. I talked about child rearing practices in our culture, mother in the home and how she stimulates imitation by reading all the nice stories and Sunday School books to her children. I do not believe it happens to any significant degree in most American homes. Have you observed a mother lately? When she has great piles of ironing to finish, she doesn't want to be constantly diverted. Therefore, as often as not, she places her child in front of the television set. It is an absolutely magnificent baby sitter! There sits the little tyke in his tiny, bouncy rocking chair in front of the boob tube. He is enveloped in delightful sound coming from the thing over there. It doesn't scold or spank. In fact, it stays put in a most secure fashion. Its face constantly changes expression, more rapidly than mother's. It excites one in a completely nonthreatening way, very much as Dad does when he comes home from work. You know, he puts you on his knee and bounces you up and down. A little bit of shock value teaches one how to cope with the unexpected. And he picks you up and throws you into the air. As a child, you know that this is all right because it is Father that is providing the shock stimulus. He plays peek-a-boo around the corner and makes you jump a little when he cries out. Similar to these parental attentions, the TV set titilates one all day long, in living color. It teaches the growing mind to be aware of other horizons beyond the walls of home and prepares the child for future life in his several worlds. Because, in addition to home, he will live at school, at church and on the street.

Every child during all of history's ages has had to exist in several worlds. But today, somehow, the cohesion between them is missing. It is difficult for the young to see the thread of continuity between one and the other. The child's worlds have become cells which one moves in and out of and in each of which one has a particular role to play which constantly changes. Alteration of personal behaviour, type casting, identification with the particular role that they are supposed to be playing in a given moment is not difficult for most of today's media children. They have been watching and identifying with the process ever since they were six and a half months old in front of the TV set.

Let's examine each of these worlds individually. What about home? How does a child behave at home? Well, he knows his Mother's point of reference. He knows that she does not want you to fight with the other children, and that she does want you to do your chores faithfully and be helpful to the folks around you. You must be a nice boy and keep letting her know where you are all the time. You must be honest, truthful, loyal, trustworthy and a fine Christian boy.

Being all of that is a tall order if little Johnny stayed in his own back yard. But world number two comes along at 7:30 A.M. when the school bus picks him up on the corner, and takes him to his teacher who insists, in her turn, that he do his homework, not chew gum in class or talk unnecessarily. Don't cheat because that's stealing and nasty. Don't cause trouble! Don't fight! Help others and be honest, truthful, loyal, and trustworthy. There are some cool factors about teacher's demands upon one. Something about constitutional rights and religion in the school keeps her from asking all the time whether you are being a nice Christian boy, and where you were after school so long, and what you've been doing and who your friends are.

Church is his third world. He should attend the services! Instruction! That is important! Once in a while a kid gets to say hello to the pastor. And he can giggle and whisper a bit during the flannel board lesson because teacher isn't as clever at making him behave. She tells him that he should be honest, truthful, loyal, trustworthy and a fine Christian boy. Later on, in the older classes, they talk about dating and sex and drugs and evil companions and one gets into discussing some of the kinds of things you find out about at the corner magazine stand or at the movies.

That is the fourth world - the street, one's neighborhood. It is a different universe from the others. Its values demand loyalty, total and unswerving loyalty to your buddies. And candor, the whole and complete truth about happenings, no matter how bad. And what you talk about is dating, sex, drugs, kicks, money, excitement, activities, minibikes, movies, motorcycles, music, cars, clothes and hair.

It's lively, and your aspirations are LIVE! and ENJOY BABY! And when you do get into trouble you should go to your friends.

Living very much in the sensations of the present and the anticipations of the future, are young people anxious about the other worlds they live in? Of course! Because they are able to exert little or no influence upon them, or change them in any material fashion, youth tend to classify the other realms as alien. It is not really their bag so why should they bother with it? The easiest way to relate to the 'over 30' galaxies is to criticize. And it is easy because adults are not as honest as the cats are. "Grown ups" put up such a fantastically beautiful front of high integrity and wisdom but behave worse than alley cats when nobody seems to be looking. And they are dumb! They don't know for nuthin' about speed and hash. They can't talk about the "Electronic Prunes" or tell you what the latest thing is from the "Rolling Stones". They don't even know about legal rights if you're hauled in for breaking a bank window during a demonstration or picked up for sharing a drag on a joint. So the objective is to make the adult world squirm. Not that any dude expects to be made mayor tomorrow because he knows so much about it. Nobody would sit still for that including himself. But he insists on his rights to make the established order look bad, do his thing, live freely in his world enjoying the way out "Vanilla Fudge" products.

Out of the amalgamation of these several worlds come the insights and convictions we call values. But it must be recognized that if a young person has a question about sex, drugs or social posture, the answers for them are most readily available through dialogue with their peers. Where do the kids get the ideas that they share? From "Midnight Cowboy," "The Graduate," "The Loving Couples," "Last Summer," "The Wild Bunch." From television on "Then Came Bronson," "Mod Squad," "Laugh In," "To Catch a Thief," "The Bold Ones." These slices of contemporary, shockingly honest life are the stimulus for someone saying, "Hey, I saw on this program..." Somebody else saw a different one and the fantasy solutions they have observed are actually applied to their problems of today. The films are like a mirror reflecting their own scene and therefore are closer to truth in their minds than anything the worlds of home, church and school portray.

When one contrasts the informational content of their world with what we have to offer in the adult controlled worlds of church and school, one begins to sense the source of discontent. We talk about the patriarchs of the church and how they solved their problems long ago. Or, all too often, one hears a father say to his recalcitrant son, "When I was a kid, boy, if I lipped off to my teacher. . . hah, did I get it! Right across the back of the head, boy! That's the way it's going to be around here! Now you shape up!" So Junior goes back out to the street where he is understood a little bit better and where he can share, or talk, or listen, accept or reject without having to assume the subordinate role of automatic inferiority.

I have been asked to produce a program for an urban, ghetto, unchurched, untouched, modern, 20th Century childrens' audience. In the face of this kind of a media generated conversation gap, it is difficult to know where to begin. William Kuhn, in his new book, The Electronic Gospel, states the case succinctly.

> "Contemporary man needs to understand the nature and dynamics of the mass media more than the problems of traditional religion. It may be, the new fantasy of religion's older forms is making it impossible for us to understand or experience religion as once man knew it. The entertainment milieu and the media through which it operates have transformed the nature of beliefs and believing and have begun to function as secular counterparts of traditional religion. The entertainment milieu is a contemporary counterpart of the religious milieu, and has made much of traditional religion a pale anachronism. . .Through television sensory ratios have altered. Reality-fantasy relationships have shifted dramatically and a whole new emphasis has been placed on the critical perspective of humor. The put-on, a belief in fantasy recognized as fantasy, has become a dominant art form which signifies a real loss of innocence characterized by beliefs which are merely tentative and intermittent.

These are the prospects facing us. So, talk to them on television, you tell me. But what do you want to say to the kids, I ask. To try to understand the nature of deity in the face of such fantastic sophistication on the part of our little children, in manipulating this reality-fantasy continuum is virgin territory! We have no proven precedents upon which to lean. When we try to illustrate Christianity by putting long robes on characters that are hauling a donkey or camel down a dusty street in Galilee, we tend to put God in the same bag as Spider Man and Space Ghost. Or something even less relevant like the ancient myths of Mercury, Hercules or Androcles and the Lion. When we try to communicate religion, it somehow always gets reduced to the mental imagery of the past, the historical mold. Buddha, Confucius, Mohammed, Christ, all end up being kind of wierd, robed figures that were relevant to their cultural era and who have nothing to do with what goes on in the streets downtown.

It has been suggested that to try to describe Christ as a dynamic, relevant power in present day interhuman relationships it should be possible to dramatize one of the miracles of healing. A blind man could be shown during his treatment, in surgery, during recovery. His reactions to seeing again, first of all through thick glasses, dimly, could be captured for the viewing audience. A modern miracle!

But it is all cluttered up as a message. We all jolly well know that the doctor and everyone else depicted are in there to earn a buck, and probably more than one in the whole process. And this bit about extending totally self sacrificial mercy to another person, in our time is a bit touchy. No matter how one begins to dramatize this scene it ends up in a situation which is simply not believable.

In another situation one could dramatize the extension of kindness and mercy, the giving of a hand of understanding and acceptance to another person, to the downtrodden, the little man. The producer ends up with another "Then Came Bronson." The networks are already doing that, admirably. The religious broadcaster is faced with the challenge of competing with the sophistication and immediacy of the entertainment media and conveying, somehow, the actuality of a living Christ to kids who walk out of the one world of Sunday School and into the street. There is challenge even in the semantics involved. In Sunday School they might be taught "Don't steal!" using the story of Achan who hid the loot in his tent and got stoned for his indiscretion. It might not occur to the teacher that in the sidewalk world of her pupils the only people that get stoned get that way from alcohol or drugs. It might be equally disturbing to her to understand that the message of her lesson was so foreign to their cultural orientation that ignoring, they might hock the hub caps off her car for spending money two minutes after they leave class.

These same kinds of sensitivities must obtain in reaching the urban child through media. There is no inherent magic in the communication channel. However, television tends to be more believable for the teeny-bopper because they relate to it as part of the "now" secular real world of life. But if a given program looks and sounds like the other world of school or Sunday School, they will tune out the unsettling inconsistency in favor of "the Herculoids" or even a tenth run episode of "Popeye." Our approach to the content of the new program "No Kidding" is to build into each segment a thematic, underlying message that comes out of their world. Concepts such as helping, sharing, accepting others, belonging to someone, truthfulness, faith are used as a springboard for dialogue and discussion which can lead to direct contact with Scripture and its inherent, everlasting truth and counsel.

In a land where children spend more hours watching TV than they do in school, we are obliged to harness a variety of media in communicating the healing power of the good news. We are faced, in our lifetime perhaps, with the technically probable situation of a little boy in his futuristic bedroom. It is a marvelous place! In addition to bed and desk with chair, he has a stereo cartridge tape deck and record player, TV set and radio. All along one wall extends a huge computer bank, presumably his home learning laboratory, his own resource for supplemental instruction, his personal, built-in tutor. A metal plaque bears the identification numbers of the machine-"X 8 2 9." The little boy is kneeling down next to his bed, praying, and he is saying, "Dear Jesus, please bless Mommy and bless Daddy and baby sister. And please bless X 8 2 9."

If you and I don't get over being frozen into inactivity by our "future shock" it may well be that some future boys will pray a slightly different prayer to their reassuring, wise, patient, understanding, constant companion. That prayer might start out, "Dear X 8 2 9, please bless Mommy and Daddy and baby sister. . ."

RELIGIOUS GROWTH IN YOUNG CHILDREN

by

Mary T. Boerema, M.A. *

I would like to thank Dr. Kooistra for the privilege of being here today. I do feel like I am standing before you and should be sitting behind you because I'm telling you something I know nothing about. My excuse or explanation is a great love for children.

Yes, a great love for children. Children are the most interesting creatures on earth. The more we know about them, the easier it is to get along with them and to be successful in teaching them. The more we remember that our Lord and Savior defended them, loved them, and died for them, the more real joy we shall find in working with them.

Children are the promise of the future. Economically and socially, they are of tremendous importance to the nation, and the nation is aware of this fact. Many agencies are at work for the betterment of our youth. Pamphlets and books are at our service, newspapers carry articles on child training and magazine articles dealing with child growth and development are appearing in increasing numbers.

An interest in children dates back as far as we have records. We know early education was held in high regard. Jewish fathers were earnestly admonished by God to teach and train their children diligently. The Greek used early childhood to implant ideals and to lay foundations for physical fitness. Martin Luther refers again and again to the extreme importance of an early beginning in training "the tender plants" - the small children.

Christ, more than anyone else holds children in high esteem and shows His love and concern for them in His tender admonition: Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God. Mark 10:14

The closer we approach His love for children, the better we will instruct and train them, and the more we will insure their future and ours.

If the Church wishes to meet its challenge in child training properly, it must offer an adequate program of pre-school education in order to guide and direct the children during their most impressionable years.

A little child does not live in an adult world. His

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* Mrs. Mary T. Boerema is a teacher and curriculum consultant for the La Grave Ave. Christian Reformed Church, Grand Rapids, Michigan.

experiences are not the same as those of his elders. Therefore, it is important that an environment be provided for him in which he can live and learn with children of his own age group. The four and five year old just laying aside his baby days and baby ways needs contact with other children in order to give his personality and character a chance to develop under normal conditions, conditions conducive to his particular stage of development.

Besides being necessary, it is at the same time a pleasurable experience for a four and five year old to learn to work and play with others and to be given practice in inhibiting some of his purely selfish tendencies and sinful instincts.

The Church is the answer to the educational and social requirements of the four and five year old. It recognizes the importance of the child's social growth together with proper physical and mental development, but more than this, it recognizes the need for providing an environment that will stimulate spiritual and moral growth on the part of the little child so as to help develop into a well-rounded, well adjusted, Christian personality.

I would like to tell you how Children's Church or Kiddies' Kex came about.

At La Grave Christian Reformed Church a group of individuals were asked to study our church school. I was assigned to study the pre-school age. This involved the existing program and new programs. After research I proposed a children's church. The idea of a children's church is not unique in itself but the curriculum of our children's church is unique.

We needed an enriched curriculum for enrichment implies learning situations that will meet the children's need and "stretch" their abilities. It implies a curriculum that is expanded and deepened to fit their patterns and levels of abilities.

God gave us his children to be trained for Him. He says "Train up a child in the way he should go, and even when he is old he will not depart from it."

God does not leave the training of children to the wishes of each individual parent. Rather, He has specifically stated that our children must be trained according to his word. Nor should the training be limited in any way. You must use every available means. This means that in the home, in the church, and in the school you must see to it that your children are receiving an education which will have the approval of God who gave us our children.

Children's Church curriculum is set up on a unit plan, which means one central idea carried through all the activities. At all times God is the main emphasis. By striving for this type of curriculum the child's interest span is continually stimulated. Activities are changed every six to ten minutes to keep their continued interest.

The reason for this type of programming rather than Bible stories is that there are few happy Bible stories. Please do not think I am opposed to Bible stories but for this age level I feel it is important for a child to have a positive love for his church and God. All the units are God centered and involved around the child's interest.

We begin the first session with God's relation to the child himself. So the first unit is on "I". If you recall one of the first words a child learns is "mine". We would like to stress how God has given "I" so many wonderful things and how the child can appreciate this.

When the children arrive we will introduce each other. We will realize we are given a name and then will take a good look at ourselves in a mirror and realize all we have. God gave us a head, neck, arms, body and legs. God gave us all these things to use for Him. Now they may have a turn to talk about themselves and we learn to know each other. Then we take another look at what our bodies can do. We can wiggle our heads, lower them, roll our eyes, blink them, smell with our noses. God gave us a very special nose because we can smell many different smells. At this point the teacher has a variety of bottles with different smells, sweet, sour, etc. We then talk about our ears, sounds, quiet and loud and we play a tape with different sounds and play a game of guessing the sounds. The sounds are running water, whistles, etc. Our arms and hands we talk about, how they wave, clap, etc. and we try these different things. God gave us feet to walk, run, skip, jump. Then we do these activities. Finishing this activity and discussion we are ready to have a sentence prayer to thank God for all he gave us. It is quite amazing how many ideas come from our unit and how the children respond to it in thanking God for themselves and how they are able to use their bodies for His glory.

We then go on to a refreshment time and rest time. When this is completed our craft will be to make a puppet of ourselves to take home. When our puppets are complete we will take our puppets and find a place for them to sleep for Jesus gives our eyes and bodies rest every night. Now the children are placing their puppets anywhere in the room.

We then come back to a rug on the floor and play a game of I am very, very tall. I am very, very small. Guess what I am now. We then conclude with a story about a little girl and a little boy stressing "I" is made to glorify God.

The unit program continues to Mother, Daddy, Home, Church, Animals, Toys, Church Helpers. May I insert here that at our Church Helpers' Unit we have a special guest. Reverend Eppinga comes to Children's Church and he talks to the children. They are so fascinated by his robe and when he runs, his sleeves are like floating wings. The children said he came from heaven. What a marvelous opportunity for our children to acquaint themselves with their pastor.

When a child is five years old and the season is completed he receives a diploma, signed by the pastor for now he has graduated to big church.

This is an example of a morning at children's church.

The curriculum materials have been prepared to meet the children's needs in their rapidly expanding experiences and growth.

> Dear Lord, I do not ask
> That Thou should'st give me some high work of Thine,
> Some noble calling, or some wondrous task;
> Give me a little hand to hold in mine;
> Give me a little child to point the way
> Over the strange, sweet path that leads to Thee;
> Give me a little voice to teach to pray;
> Give me two shining eyes Thy face to see;
> The only crown I ask, dear Lord, to wear
> Is this that I may teach a little child;
> I do not ask that I may ever stand
> Among the wise, the worthy, or the great;
> I only ask that softly, hand in hand
> A child and I may enter at the gate.

You were promised a demonstration according to your program. I felt my little stars could easily become stage frightened. I would be happy to teach a unit or a sampling of one if any of you would like to volunteer. Otherwise, I will be happy to answer any questions you may have.

CHRISTIAN GROWTH GROUPS

by

Raymond H. Kretzschmer, B.D. *

It is my honor to have been asked to make this presentation on Christian Growth Groups to this convention. I am most pleased because this has forced me to set down some of my ideas and sort through many things I have been thinking about concerning experiences of groups and how they might apply to Christian experience. I invite you to struggle with me to find ways of making faith more relevant and meaningful. I feel that this is a struggle that all people must engage in continually. Further, it seems extremely important for one generation to pass the struggle on to the next generation.

Perhaps the first order of business is to define the use of the term, Christian growth group. For me it is a group of individuals coming together for the express purpose of exploring the dimensions of their faith in the arena of group interaction. For me, Raoul Howe places this in the context of man's need today: "Our need today is to be able to speak again through the language of relationships as well as through the language of words." In other words, we must begin again, as has been the process throughout the history of man's understanding of God, to find meaningful and relevant means of linking our belief; our theology; or our "God talk" as I put it, to our experience in relationships with others. A belief or a theology that stands apart from human relationships is nothing more than the end of a mental exercise. Most of us in dealing with people discover that preachments about Jesus to a person who is lonely are really rather comfortless. Many times one's presence communicates more comfort and concern and love than the most eloquently spoken words.

The proposition I leave with you for consideration is simply this: Personal growth group method can provide an atmosphere in which people can experience one another in light of their belief about God and his purposes in creation. That is for me that God created persons and things to stand in a meaningful relationship to each other and to him. I would further postulate that individuals can internalize doctrinal precepts. In fact, objective theological statements must become a part of one's subjective experience. Actually this is nothing new, since throughout history man has emotionally experienced the presence and the power of God in Jesus Christ. However, in a growth group words and experiences are linked within the context of others. I feel this is important because the total reality of religious experience is present; the vertical relationship between God and man and the horizontal relationship of man to man. This then becomes religious experience in the context of total life. Rather than being isolated and individual, it becomes corporate. I would like to illustrate this from a personal experience. I grew up in the church

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* The Rev. Raymond H. Kretzschmer is associated with the Grand Rapids Youth Ministry.

as a P.K. (preacher's kid), I spent three years in the seminary and five years in the ministry; all the while believing that Jesus Christ died for all men. I further believed that in Christ we find new life. This was part of my belief, but it really wasn't internalized in terms of the behavioral dimensions of my existence. Then, during a training program in psychodrama which was certainly not religious, after about three hours of my own psychodrama with a group helping me deal with my anxiety about trying to help, even beyond my own capabilities and energies, a young man whispered in my ear, "Didn't you hear! Christ already died! You don't have to!" For me at that point, the theology of seminary lectures, discussions, books, bull-sessions for the first time became real as a part of my existence. I understood in a new dimension and I was set free.

I believe these kinds of experiences can be documented by many people who go through psychodrama or sensitivity group experiences. But my experiences started me to wonder if it could not happen intentionally, which brings me to really seriously consider Christian growth groups.

God seeks after His people in many different ways, and people experience God differently at different times. Looking at our present situation in terms of God's creation and man's need, it is not difficult to understand how personal growth groups have become so popular. Assuming God created men and women to stand in meaningful relationship to him and each other, the evidence certainly indicates man to be out of relationship and in a condition of separation.

In a day when change is the order, and the gods of materialism and individualism are being exposed as frauds, people's loneliness, emptiness and meaninglessness are more acute than ever before. As an example: some weeks ago I talked with a man of 42 who said, "I have met all the goals that I set out for myself in life: I built my own home, I have land, I have proved I am a better salesman than my brother, last year I earned $45,000. Now I ask, is that all there is?" Here is a man reaching for something and who has found a great deal of meaning and insight into his relationships with himself and with other people through sensitivity. Because of his experience he is seriously considering a major change in his life and his work.

Last Sunday I chanced to hear Marshall McLuhan describe today's generation as the "cyclops generation: the one-eyed generation of hunters." The youth drop out, the drug community, the so-called hippie movement, the get-high-on-God Pentacostal youth meetings, growing dissatisfaction with organized religion and the institutional Church and the popularity of sensitivity groups reflect the pressure of man's alienation and that men and women are hunting for something meaningful. Some find it, but some of man's search ends up in a blind alley and even deeper frustration than before. Generally speaking, we are caught in the bag of our own needs. For example, what happens when a man in need of a relationship of love and acceptance turns to his friends and find that they have the same need? All too often, by being preoccupied with our own need, we turn our back and make matters even worse.

My point -- simply this: in a personal growth group, the arena is provided and the atmosphere established for men to discover meaningful relationship as intended in the purpose of God in His creation. I would like to take some of the goals of personal growth group work and indicate how appropriate they are for religious experience. The first has to do with the overall atmosphere of the group. Jack Gibb, in reference to T-group comments that a person learns to grow through his increasing acceptance of himself and others. However, serving to block such are the defense feelings of fear and distrust arising from the prevailing defensive climate of our culture. It is necessary therefore to create a defense reductive climate in the group.

Now, if the goal of a Christian growth group is to link the language of our words with the language of relationships, it is a simple step to describe the trust-formation process or the defense reductive climate in the theological terms of sin and grace. People come into the group out of relationship with each other, alienated, or as Paul Tillich describes "in the state of separation," which he has used as a contemporary word image to communicate the concept of sin. It is contrary to God's purpose in creation. If in the group individuals can establish trust with each other and a condition of openness and honesty, then it is possible for persons to experience acceptance. The stage is set for one to accept himself as he is, be accepted by others, and accept others as they are. They can give and receive love and acceptance, or, if you will, they can give and receive grace: thus comes a fulfilling of the purpose of God in creation. Acceptance is a word from our contemporary vocabulary which provides an image to communicate the concept of grace. I need grace, or acceptance, in order to _be_, in order to help my friend to _become_.

There is a simple song written by Martin Bell, an Episcopal priest who organized a theological renewal program, "Spirit Images." The song is sort of a theme song for some of the Christian growth groups that I have conducted. It goes like this: "God likes me the way I am; I turned out just right. But I'll sing it again, just in case I forget, and strange as it seems, I might."

A second goal of personal growth group which lends itself as a vehicle for Christian experience is to increase awareness and sensitivity to emotional reactions and expressions in oneself and in others -- in other words, to come face to face with who I really am, with all that is beautiful and all that is not so beautiful. Assuming that there is a climate of trust, an open, honest and helpful feedback process can take place. We don't need our defenses. We can look at ourselves in terms of the perceptions of others and their feelings about us. In a relationship of acceptance and grace, we can _be_. We can help more fully ourselves as we are fully known. Face to face with God's grace, our decision is to accept the fact that we are accepted. That, for me, is a Christ event.

This is what Christ does: as he shatters history, he shatters all the defenses, all the shams, all the barriers and walls we build up around ourselves. He strips us down to our naked selves and we stand with Isaiah saying, "I am undone." T-groups I have been in refer to all these defenses and walls as garbage or excess baggage.

How appropriate that is -- because when you face it and you are able to be, you feel clean, you feel light, you feel free.

There is another goal I would like to mention: to establish a miniature community, dedicated to the stimulation and support of experimental learning and change. There is a closeness and a unity that happens in personal growth groups that is certainly akin to "Koinonia." Persons are encouraged to try out new behavior in order to achieve a higher level of functional autonomy in the world. This relates specifically to the work of the Holy Spirit. It is the Holy Spirit who brings into being the fellowship of love and reconciliation. As individuals become more functional and autonomous in the world, they are freer to decide how they can have a life of service and enter into a ministry of reconciliation in a broken world.

One of the most cogent criticisms of sensitivity groups is that carry-over is so low. It's interesting that this has been one of the criticisms of the mass revival or mass evangelism movement. I suspect that carry-over is not what it really could be. However, I do believe if you can relate the theological language of words to the language of relationships, the carry-over can be more significant. It is true because the whole experience has the dynamic of being related to ultimate reality. A Christ event has a transcendent dimension reaching beyond the here and now group.

Also the experience is grounded in an historical perspective. This is grounded in God's purpose in creation, thus becoming part of man's historical experience of God. The next generation may find this experience inappropriate, as many have found the revival meeting less meaningful for today's world.

I'd like very much now to turn to the concept of reconciliation. I feel very strongly that the concept of reconciliation can become a real reality in groups. By facing people as individuals in the group openly and truthfully, one has the opportunity to work through his hang-ups with others. When people are able to express their feelings about another person, the stage is set for working through those feelings. We can learn to accept and love one another for their differences as well as for their similarities. Very seldom do we attempt to work through our feelings of hostility, annoyances or simple discomfort created by the behavior of another person. Consequently walls are built; as reservations build up, separation is increased. Martin Buber hits home at the point in his description of the "I - Thou relationship": "We must begin to appreciate the other in their own uniqueness."

People really learn to accept each other as human beings, even if they represent opposing political positions or cultural backgrounds. At the present time we are conducting what we call black-white encounter groups, and it is beautiful to watch reconciliation happen between blacks and whites simply because people are able to encounter each other openly and freely and learn to experience each other for their differences as well as their similarities. In the group that I am in right now, there is a man in the city government and one in public school administration, both white. There are also two black street workers from community action programs. These people did not know the others were going to be in the group. They had never met, but had had very ugly dealings with each other over the telephone. Consequently, the hostility that was there was very high and very intense, but by the time the fifth session had rolled around, these people had learned to see through all of the institutional hang-ups and all of the problems and had learned to appreciate each other as human beings. They were able to embrace each other, literally.

This has been an attempt on my part to set down some of the things that I have been struggling with. There's a lot more that needs to be done, and I encourage all of you to enter into the struggle. I believe there is a real possibility for people to experience the Christian faith in all of its dimensions in a new way through group process. I would like now to demonstrate a simple sensitivity exercise and how it might be used in an intentional Christian growth group. It can be used to establish trust and an atmosphere of acceptance. It's a non-verbal exercise, and I'll need ten volunteers from the audience.

(This is a simple exercise called Circle of Trust, where each person has an opportunity to stand in the middle of the circle with his eyes closed. The group rotates slowly around the person, giving him what assurance it can by simply reaching out and touching. The circle stops, the person is touched on the shoulder, a signal for him to fall into the circle. The people in the circle become the community and pass the person from one to another and back and forth from one side of the group to the other. As the person is able to relax and feel the warmth and the comfort of the group -- and the responsibility of the group -- the group may then do more to the person. The burden of this exercise lies not on the person in the middle to trust a strange group; rather the burden of this exercise lies upon the circle and they must try to communicate that they are trustworthy. This whole exercise is done with the sense that my trustworthiness will help you to trust and to become more trustworthy, just as my hostility will cause you to be alarmed and hostile.)

AN ADLERIAN APPROACH TO COUNSELING

by

BERNARD SHULMAN, M.D. *

I came prepared to talk to you about Adlerian psychology, to put on a short demonstration, and to give you a chance to have a discussion. I hope that you will realize that that's impossible to do within the space of two hours. Consequently, I don't know where we are going to end up! I don't know how much sense I'm going to make, but here we go.

Adlerian psychology is unique from the other psychologies that you have previously heard about in several specific ways. This distinction does not hold as true as it used to since the advent in the United States in the past ten years of the existential philosophies and the movement called humanistic psychology on the West Coast, and the general recognition in some quarters that man is not quite the machine that everybody else thought he was even though some of us still try to do "behavioral" therapy with him. I want to run through briefly these various differences in the philosophic position hoping that most of you have had some courses in theology which have made you rigorous enough thinkers so that you will be able to follow what I'm saying. Now, there is a difference in philosophy between what we call the holistic and the reductionistic position. The holistic point of view holds that the organism is greater than the sum of its parts whereas the reductionistic position holds the point of view that the best way to understand something is to break it down into parts that are small enough so they can be understood. If you want to understand what a protein is, you break it down into amino acids. The holistic position says that if you break a protein down to amino acids you are not going to understand what a protein is, you're only going to understand what the bricks are. Another difference in philosophical position is the teleologic position versus the mechanistic position. The mechanistic position holds that the way in which you understand an organism is to understand it in terms of linear causality -- a causes b -- this is the Cartesian position -- man is a machine. The teleological position says that behavior is goal directed, that it is connected with purposeful striving and that you will never understand anything important about an item of behavior if you only understand what "caused" it. Perhaps the finding of the real cause of behavior would be the answer to the question "What is the item of behavior for?" As a matter of fact, Adlerian psychology is a psychology of "what for" rather than a psychology of "how come." Another difference in philosophic position is the difference between that point of view that sees behavior as reactive and that point of view that sees behavior in terms of individual creativity. One point of view says that all behavior is a reaction to a stimulus, the other point of view says that the reaction to any stimulus is a piece of

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* Dr. Bernard Shulman is a member of the faculty at the Alfred Adler Institute of Chicago.

creative behavior, that it is always possible for the human being to behave de novo, to create something new with his behavior and this postulates something that psychologists are not really comfortable with, but something that they call a self, and we'll get back to that a little bit later. Another difference in philosophic position is that between causality and indeterminism. A strictly causalistic deterministic position says that if you were toilet trained in such and such a way you are going to have certain particular behavioral traits when you grow up. The indeterministic position, or you can call it self-determinism if you like, says you may have been toilet trained that particular way but you didn't have to react this way if you didn't want to, and different kinds of behaviorial responses are possible. Much of life is subjective rather than objective. Some rather hard-nosed psychologists have said what is subjective is after all imaginary, it can't be measured; it is perhaps not real and we ought to deal with what is real. Well, if you define what is real as something that can be measured by a volt meter or ruler, then you are simply defining reality according to your own particular view, and anybody who works with people knows that people do things for subjective reasons and that objectivity has very little to do with behavior. As a matter of fact, about the only place where a human being can be objective is in a laboratory under completely controlled conditions if he is not personally involved in what is going on, and I don't really think that most people in a laboratory are being objective when they think they are either. Therefore, the subjectivity of the human being is a psychological reality and cannot be explained away as imagination or "vapors", or the result of prior conditioning, (which is a nice mechanistic explanation of behavior) or all of these other explanations. And when you talk about subjectivity you come to a philosophical word called phenomenology, a fancy word that means study of the way in which people actually experience the events of the world around them. The way in which person "A" experiences the world may be completely different from the way person "B" experiences it and you and I may feel that both of these people are crazy in the way they look at the world. This is phenomenology, it is a point of view that says that if you really want to understand the human being that you are dealing with, you ought to learn to look at the world through his eyes, not because his way of looking is better, but because that is his way of looking at it, and that the way in which a person deals with the world is a function of the way that he looks at the world, and the way he sees it is what he thinks is real. And the last philosophic position that I want to mention is the position that distinguishes between what we call nomothetic laws and idiographic laws. A nomothetic law is a general law and as in any scientific discipline, you have general laws in psychology; these are general laws of behavior. These laws apply to all individuals and they have some heuristic value in dealing with people. However, if you want to understand a person it is very important that you understand the way in which he differs; because unless you understand him in his uniqueness you do not understand a person, you understand a statistic, a number. And it is the idiographic law, the peculiar, (not in a bad sense) unique, individual law that applies to this individual which is always self-created. Now, the position of Adlerian psychology is always the position of the holistic, idiographic, teleological, indeterministic point of view. The human being is a creator, he creates to a great extent the meaning to his own life, the meaning of his behavior, to a great extent the conditions of his own life; he does not control everything, but he creates and if he creates, then in some way , he partakes of something that people have called different things at different times, but let's say he has something that somebody might call a "divine principle" or that thing that some people have from time to time called the "soul", but too many people don't talk much about that anymore! Adlerians are in a sort of roundabout, backhanded, under the table way, trying to bring into psychology what in theology used to be called the soul. I'm not even going to try to define it for you here because I don't think of myself as a theologian but as a psychologist. In psychology, we are looking for some way of explaining why the human being is peculiar, illogical, sometimes stupid, and does things that are completely uncalled for, does things that sometimes get him killed or in trouble, hurts other people, unwittingly or wittingly, and does all sorts of things that you can't possibly explain in any logical way. My teacher used to say that if you want an example of really illogical human behavior look at marriage; there is no possible logical reason for getting married, there are only psychological reasons for getting married, and human beings don't really do things for logical reasons; they do them for psychological reasons. Now, you can say, they do them for psychological reasons because they have sexual urges, or were toilet trained in a certain way, but that doesn't explain anything. You don't explain the behavior of the computer by saying, well it was programmed that way. Even if you want to look at man as a computer, where you can program him, he is liable to do something different than called for. Furthermore, human beings, obviously, can only be partially programmed and even then they may sabotage the whole plan. Consequently, psychologists have had in some way to explain some of the things that are seen in human behavior, and the man who has described this best of all was Gordon Allport in a book he wrote called "Becoming", a very beautiful short essay, in which he says "psychologists have talked about the self concept and the self regarding tendencies and they keep using the word "self with a hyphen", and connecting it to some other word but they won't just come out openly and just use the word self because they are not comfortable with it. It seems to be a mystic entity. For an Adlerian, the self is no mystery at all; it is very simple. It is the plan that an individual has formulated for himself. One can't really go through life without a plan. For one thing, man does not operate according to a set of strong instincts; he has to find some other way of operating, and this plan is what becomes the self, or the self is what permits the plan. I don't really care which one you put first because whichever one I put first I have the feeling of putting the cart before the horse anyway. At any rate, it is a pattern of behavior, a pattern of meaning, and it permits me to think about the self or the soul in a way that does not in any way interfere with my basic mechanistic, scientific tradition. I can think about it entirely as a movement, there doesn't have to be any substance there at all. Well, as soon as I realize that a pattern is only direction, and no substance, I suddenly realize that this is what people were talking about when they were talking about the spirit. So, I'm suggesting to you, that from the point of view of Adlerian psychology, thinking about the human being as composed of a combination of spirit and flesh, there's no trouble at all and the Adlerian does not particularly see a conflict between the spirit and the flesh, unless the person decides that he wants to have a conflict between the spirit and the flesh because that also can become part of his plan. Now, one can see that if one wants to understand a human being, one has to understand his plan. Adlerians have a terminus technique for the plan that a human being has. Adlerians call it "the life style." There are a number of ways for determining what the life style of an individual is, and in the demonstration I am going to try to show you a life style. If I do this skillfully, the people that we use in the demonstration will acknowledge to you that something deep inside of them has been laid bare. If I don't get that response, I will have failed in my job, and you will judge me. Now in the demonstration today, I have twins. I'm going to do what Adlerians call the family constellation. I'm going to ask a certain number of questions; if I get the answers I want, I may not have to ask more than about ten questions. If I have to dig a little bit more, not because the girls will refuse to answer but because I may be asking the wrong questions, I will try sweeping conclusions and I will make predictions. Now the reason that I feel I can do this is because the Adlerians say that personality is a unity; it is one thing, therefore if I see one section of the pattern, I ought to get clues to other sections of the pattern. Things ought to fall into place. I'm playing the kind of game in which I am guessing what the picture is underneath all those little squares, like on television, and I'm going to try to guess the picture just by removing two or three squares. Now naturally, the kind of questions that I ask are intended to give me the highlights, a cross-section of the personality, a quick longitudinal section. I will be looking for what Adlerians call "patterns of movement." See if you can start picking it up now with me. I will have a specific reason for every question that I ask.

[*] Now I just want to know your first names, girls? RUTH AND ANN.

How many children are there in your family? FOUR.

Who is the oldest? OF THE TWO OF US, OR OF THE FOUR OF US? THERE ARE FOUR GIRLS, WE ARE THE YOUNGEST.

Who is the first-born? ME, I'M SIX MINUTES OLDER. THAT MAKES ME DIFFERENT.

Who is the oldest of the four? Or don't you count the other two? DAR.

Who comes after Dar? JEAN.

Who comes after Jean? ANN, SITTING NEXT TO ME. ANN AND RUTH, RUTH IS MINUS SIX MINUTES.

Ann, how much older is Jean? TWO YEARS OLDER.

Dar? PLUS FIVE YEARS.

Did you girls have a position in the family? WELL, WE HAD TWO POSITIONS; FIRST, WE WERE THE TWINS AND THEN ALL FOUR OF US WERE KNOWN AS THE JONES GIRLS.

Ann, who is the most different from you? RUTH.

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[*] (Dr. Shulman's questions are in small print, answers of twins are in large print)

How do you feel about that, Ruth? YES, I TEND TO AGREE.

Now most people think twins are alike, and the Adlerian point of view says in self defense, twins have to be different from each other in order to establish their own identities.

Ann, who is most like you? I THINK JEAN.

Ruth, who is most like you? NOBODY.

That's what we call a grouping. You have three groups in this family, a first-born girl, two middle children, and a baby.

Ruth, what were you like as a small child? SPOILED. I KEPT TO MYSELF QUITE A BIT, AND I DIDN'T LIKE TO JOIN IN THE FAMILY ACTIVITIES AS MUCH AS MY SISTERS.

Ruth, what was Ann like in school? WELL, LET ME TAKE AN EXAMPLE, WHEN WE WERE IN KINDERGARTEN ALL THE WAY THROUGH THE TWELFTH GRADE WE HAD A FRIEND. ANN REALLY LIKED THIS GIRL AND DID UNUSUAL THINGS FOR HER. I THINK SHE TENDED TO BE A FOLLOWER. NO OFFENSE, ANN.

What was Jean like as a child? SHE WAS QUITE WELL ROUNDED, I THINK OF ALL FOUR OF US.

What was Dar like? KIND OF SHY AND KIND OF THE MOTHERLY TYPE, IN HER RELATIONSHIP WITH THE THREE OF US.

Ann, what were you like as a child? I WAS A FOLLOWER, I ALWAYS FOLLOWED AROUND MY SISTER JEAN AND THE NEXT DOOR NEIGHBOR, THAT'S IT, I WAS. I'M NOT ANY MORE THOUGH.

What was Ruth like as a child? SHE KEPT TO HERSELF A LOT, SHE DIDN'T HAVE ANY FRIENDS. I WAS HER BEST FRIEND. SHE HAD FRIENDS, BUT WE WERE ALWAYS CLOSE.

What was Jean like as a child? HAPPY.

What was Dar like as a child? KIND OF SHY.

So, we are getting a considerable amount of concordance in what the girls tell us. Now what I've asked for up to now is a spontaneous description. Now here comes a different type of question. Either one of you answer.

Who was the smartest? RUTH.

Who helped most around the house? DAR.

Who got into the most mischief? JEAN.

Who was the most cheerful? JEAN.

Who was the family sourpuss? RUTH.

Who was the bossiest? DAR.

Who was the most critical? RUTH.

There is always somebody who points out the faults of others; every family has someone who is trying to be boss and somebody who's trying to be helpful. It's nice to have somebody to take care of everything.

Of the four of you, who was the most responsible? DAR.

Of the four of you, the least responsible? ANN.

Who had the most friends? I THINK IT'S BETWEEN JEAN AND ANN. I THINK IT WAS JEAN.

Now, Jean was the most well-rounded. I now have to ask what you meant by that? PROBABLY THE MOST EXTROVERTED OF THE THREE OF US. I THINK SHE HAD THE MOST PERSONALITY OF ALL OF US. I WOULDN'T SAY THAT SHE WAS A BETTER PROBLEM SOLVER.

Now, we already have here a considerable body of knowledge about Ann and Ruth, and we have done it by assigning traits, or behavioral patterns, to all of the siblings. All of the traits that you find here amongst all of the sisters, came down somehow from all of the parents, so let's hear a little bit about the parents.

What was Mother like? I'D SAY SHE WAS PRETTY LENIENT COMPARED TO MY DAD WHO WAS STRICT.

What Ruth is saying is that among the family values and in the family atmosphere was a pattern of strictness vs. leniency. Here again, the person who is giving you the information is spontaneously picking out the issues which she considers important; strictness and leniency are important.

What else can you say about Mother? MATERIALISTIC. What else? KIND OF SCATTER-BRAINED.

Who was Mother's favorite? JEAN.

Who is most like Mother? NOBODY.

Who was the closest to Mother? DAR AND ANN.

What was Father like? CONSERVATIVE.

Politics or clothes? BOTH.

Are you using conservative as the opposite of lenient? I THINK THAT FOR THE TOWN THAT WE WERE RAISED IN, HE WAS JUST NORMAL; EVERYBODY WAS CONSERVATIVE THERE, BUT HE WAS A QUIET MAN AND A MAN OF FEW WORDS. HE HAD ARTHRITIS AND OFTEN DIDN'T FEEL GOOD, AND MOTHER WAS VERY ACTIVE AND MY FATHER READ A LOT.

Did Father work? HE IS RETIRED NOW, BUT DID WORK HARD AND

TRIED TO INSTILL THAT IN US.

Does he have a lot of friends? YES, HE'S A DIPLOMAT. HE'S GOOD AT GIVING COMPLIMENTS.

Who was Father's favorite? HE NEVER PLAYED FAVORITES.

Who was closest to Father? HE WASN'T VERY CLOSE TO ANY OF US, BUT PROBABLY ANN.

So this family, in which Dar plays the role of a first-born child, she is the responsible one, the bossy one, the one who follows the parental mood and mothers the others. Jean comes along following Dar and she becomes the one who likes to liven things up with her friends. I imagine that we hear Jean as happy, outgoing, mischievous as a child; that Dar was shy. The reason I say Dar is this type of personality is that I have always said that the personality is created by the self; the human being does not develop his personality in isolation. He develops it in his relationship with others. Consequently, if I know what one child in a family is like, I can predict what the other children are like to a great extent. If I know what the parents are like, I can make a whole lot of predictions about the family members.

I will now start predicting: This is a family with an interest in sociability or getting along well with other people which is following Father's pattern. It can be found in Jean and Ann. Jean and Ann enjoy people, they like to be with them, they like to do things for people; they don't particularly want to be alone and they would much rather do something that involves people than do something that involves things. Dar is more concerned with the propriety of things; things have to look and smell right, they have to be right so as not to upset the apple cart, so as not to make trouble. Ruth is the thinker of the family. In a group by herself, thinking "I don't really know if I want to be a member of that group, maybe they are not my real parents anyway, they must be because I have a twin sister, but I don't really like what's going on. I'm kind of a snob, and I don't want to associate with these people, but I'm going to be a good sport about it. I don't want to hurt anybody's feelings, just don't get too close to me, I'm not sure I like your style." Consequently, Ruth, as a person, is much harder to get to know than is Ann, who if anything, may come on strong. Ruth will be more pensive, she will be more concerned with the meanings of things. Ruth is the kind of child that may come to a therapist and say "I'm not really happy with my life, I don't know what to do with it" whereas Ann never worried about this; she is busy having fun, or if she is worried about anything it's "How can I deal with this person with whom I'm angry, or how can I be helpful in this situation?" She is concerned with very practical concrete issues of everyday living. Ruth is the idealist who is concerned with the meaning of things.

How am I doing? WERE YOU PREVIOUSLY INFORMED?

No, did I have to be? Can't I get it all from this? NO, YOU ARE HITTING THE NAIL ON THE HEAD.

Let me see if I can do some more predicting.

Do both of you girls date? ANN LIKES TO GO WITH MEN WHO ARE COOL AND EXCITING, AND SHY.

Do you like shy men? Do you like to bring them out? YES.

Ruth likes men who think. NO!

I'm wrong, you like men who don't think? NO, COOL AND EXCITING MEN.

What's a cool and exciting man? ONE THAT WILL TAKE ME PLACES, ONE THAT ISN'T LIKE MYSELF: MAYBE EXTROVERTED.

You like one that's extroverted? That's amazing, your sister is extroverted and likes shy men, you are shy and like extroverts. I DON'T REALLY HAVE ANY PREFERENCE FOR MEN, I'VE NEVER DECIDED WHAT KIND I'VE WANTED.

Here I'm taking a chance. Ruth, did you get very much better grades than Ann? I WAS AVERAGE, RUTH WAS SUPER INTELLIGENT.

Which one of you was better in spelling? - - - - I WAS.

Who was better in math? ME.

Who had better penmanship? ME.

This does tell us something about Ruth. Penmanship is pure conformity, there isn't anything else to it, and a person who wants to express his rebellion can do it through his penmanship. He becomes a bad handwriter. Mathematics is the ability to solve problems that require precise solutions, you are either right or wrong in math. Spelling is the ability to learn how to do something the way somebody else thinks you should do it, not the way you think, the ability to submit to order. Ruth shows all of these traits, I think I'm therefore justified in concluding that when it comes to covered up forms of mischief Ann is more mischievous than Ruth. How about that? Covered up? Yes, not open rebellion.

You look puzzled about this, Ruth. Ann can hand in an assignment without doing it, that's what I'm trying to say. It is an example of undercover rebellion. Do you know what I mean, Ann? YES.

You see, she simply wouldn't take it that seriously, is that right? ANN WOULDN'T TAKE IT THAT SERIOUSLY.

Yes, she wouldn't take it that seriously. Am I beginning to get through now by what I mean by undercover rebellion?

Ann has a much more easygoing way of getting along in life.

Ruth, I would guess that you suffer from depression.

If Ann suffers from anything, I guess it's anxiety reaction. Do you get nervous? What Ruth has is some form of unhappiness. I'm making the point that certain clinical conditions can be predicted from this kind of family constellation. I predicted that Ruth would suffer from depression whereas Ann, if she suffers anything, she suffers from anxiety reaction or some particular form of anxiety.

Do you want to say something? YES, I THINK YOU'RE RIGHT.

Let me talk a little bit about the self, or the life style.

The thing that characterizes Ruth particularly and peculiarly for me is that she's someone that has a deep concern for life, someone who is concerned with how to use her abilities in the world, someone who is critical about life and the people around her, somebody who questions and worries. If I'm going to give her a particular label I would say that she is a "worried baby". That is not a description of what her abilities are, but "baby" is the role that she plays in this sense that no matter how much she can do, she does not have a real belief in her abilities to do things, or in the value of what she is doing. What other people can do somehow seems more important or meaningful than what she can do; it's a baby in that sense. I, after all, am only a small person, what should I do with myself in this world. What do you think about that, Ruth? YES, I THINK YOU ARE PRETTY RIGHT. You feel ineffective, do you ever think "nobody will listen to me anyway"? This is what I mean, it's in this sense that I'm using the word baby, small, impotent. Whereas I would characterize, Ann, on the other hand, as somebody who is concerned with what I like to call the practical aspects of human relationships, how to get along with people. It's not that important whether you are effective or ineffective, right or wrong, as long as you are getting along with people, you haven't made anybody too unhappy, therefore I would characterize Ann as somebody who doesn't let life bother her too much. Sometimes it's just like water rolling off a duck's back. Sometimes I imagine, her mother has said "it doesn't do any good to tell that girl anything, she forgets it the next day anyway" or "she's so sweet, you can't really get angry at her". Ann basically does what she wants while seeming to do what is required of her, or what other people ask her to do. Most of the time what she wants is to be friendly and pleasant and have people like her so that she isn't getting into trouble that much, but if I could get a commitment from Ruth I would feel that Ruth would be much better at a job than Ann. It would maybe take a much longer time to get Ruth to do it and maybe it would be better to go to Ann because if she only did it 50% you could get it done before Ruth would even decide to.

Do you girls know what I'm talking about? Am I right? YES.

But if Ann decided that she was going to do something, like I imagine in school she decided she was going to be a student, she got good grades. I don't know what would happen if Ruth ever decided to stop being a student.

Did you ever decide to stop being a student? You dropped out? How about you, Ann? I DROPPED OUT FOR A SEMESTER, I'M BACK NOW.

Are you going to go back, Ruth? Why are you going back? YOU MIGHT SAY THAT I'M IN THE PROCESS OF FINDING MYSELF RIGHT NOW AND EVENTUALLY I WANT TO GO BACK.

Ann, why are you going back? I WENT THROUGH THE SAME THING BASICALLY THAT RUTH IS GOING THROUGH NOW, EXCEPT HERS IS A DIFFERENT FORM. I WANT TO LEARN.

Do you notice again how the difference in personality comes out in almost every question the girls answer, in the way that they answer? Ruth wants to "find herself", Ann wants to "learn", practical, concrete. This is life style, it is the red thread that runs through the fabric, it is the theme of the symphony that recurs over and over again. It is the fact that the personality is a unity that one can predict all of these things about a person. You can predict, even in therapy, what kind of issues each person will be concerned with, what will be meaningful to each person. Sometimes I have been able to predict what kind of marriage partner a person will choose.

This is a very brief, very simple demonstration, taking two people at a time instead of just one, but giving you the opportunity of getting responses from two people at the same time that lets you see how you start building the pattern of a personality.

CREATIVE WORSHIP

by

the Rev. J. Harold Ellens, Th.M.,Ph.D. (cand.) *

INTRODUCTION.

Worship is essentially celebrative in character and function. It is the process of "acting out" our "delight in" God. One is hard pressed to discover from scripture a single instance in which worship was primarily didactic - or even provided for a specifically teaching function in the liturgy. All of the classic instances of worship described in the Biblical record are quite obviously and consciously celebrational.

This does not suggest that the worshipping community in the Old and New Testament denigrated its pedagogical responsibility. The Bible is replete with indications that it took its didactic role seriously. But it separated it from worship. Worship was one thing, pedagogy was another. Worship was celebration. Pedagogy was, for example, rabinnic instruction.

It is not surprising, therefore, to notice in Scripture, especially in the record of the Primitive Church, that worship always manifested a substantial degree of spontaneity. This is obvious from Acts 2 and the Corinthian epistles. This is apparently an essential characteristic of worship throughout Scripture, from Miriam's Hymn to David's dance before the Ark, to Solomon's dedication of the temple, to Isaiah's vision, Mary's Magnificat, and the Adoration of the multitude in the Apocalypse.

This characteristic of spontaneous celebration is largely absent, however, from contemporary Christianity. Indeed, it has been a rare phenomenon in much of mainstream Christianity since the Reformation. Protestant worship has been essentially didactic in design and function. The tradition of a liturgy constituted by "preliminaries" and "sermon" is familiar to all of us. Yet this is foreign to Scripture. In fact, one must ask whether, in the light of Scripture a didactic "program" can be properly called worship. It is the contention of this paper that a "liturgy" which is didactic in a self-conscious and primary way is not a liturgy of worship but a program of instruction since it deflects the process from an essentially celebrative perspective.

PEOPLE AND PRIEST.

Worship can hardly be celebrative and spontaneous if it is a priest's performance rather than the people's expression. A cardinal

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* The Rev. J. Harold Ellens is Pastor of the University Hills Christian Reformed Church, Farmington, Michigan

principle of effective worship, therefore, must be its requirement for a participatory rather than a performatory format or liturgy.

Historically protestant worship, with its sermon orientation, has been strongly performatory. A congregation may gather and enact a potentially meaningful liturgical conversation with God, but if the sermon is weak the congregation departs disappointed that the worship was ineffective. Pastors frequently expend ninety five percent of the preparatory energy on the sermon and less than five percent on the "worship process" or liturgy. Protestant Christians, at least, have been trained to expect a performance as "worship". Indeed, today meaningful participation is highly threatening to most "worshippers".

On the other hand, it is clear that we grow and mature in insight and attitude in terms of what we are led to confess and enact. The educators and psychological counsellors of our day have demonstrated that verbalization and acting out our perceptions fixes and orients our insights and impels our growth.

Worship, one must agree, is designed essentially for our growth in relationship to God through celebration of that relationship. One dimension of that is our growth in relation to each other and another is our growth in relation to ourselves. It is crucial that the act and experience of worship be designed and inspired as an experience of verbalizing and enacting the significant aspects of our relationship with God, self, and others. The significant aspects of these relationships are registered on all levels of our function as persons-in-relationship, from the level of conscious thought to the level of sub-conscious feeling. Worship must, therefore, be participatory not performatory, if it is to be an authentic expression of our relationships. It must be all this if it is to be growth inducing and health affording.

There are various ways and degrees in which worship may be participatory. A discussion of human creativity illustrates this. Creativity is natural to man and is a drive to order one's world: to establish relationships which are new and appropriate. Plowing and building are real processes of ordering our worlds. Painting is a kind of proxy-process of ordering the world. It does not realign buildings or landscapes. It creates an idealized suggestion of alternatives to and/or meanings of the orders of reality and takes on its own reality and order.

Moreover, to paint is one kind of "proxy" creativity. To enjoy a painting, thus sharing the creative vision of the painter, is another kind of "proxy" creativity.

Worship may be participatory in the sense that plowing and building are creative. Worship may be participatory in the sense that painting is creative. Worship may be participatory in the sense that enjoying a painting is creative. In the first instance, worship is the direct act of the individual and the community expressing and exposing by verbalization and enactment the literal and authentic perceptions of the relationships with God, self, and others to be celebrated. In the second instance, worship is the indirect act of the individual and the community verbalizing and enacting *typical* or *stylized expressions* of those real relationships. Such "participation" is authentic worship to the extent that the worship process is indeed typical and authentically stylized. In the third instance, worship is the *identification* of the worshipper with his proxy who is verbalizing and/or enacting typical or stylized expressions of the worshipper's real relationships. Such "participation" is authentic worship to the extent to which the identification is authentic and the worship process is typical and authentically stylized.

Worship then may be totally *freeform* as David's dance and Miriam's song and dance. Such worship is elicited from the moment and its meaning without predetermined guidelines or liturgical stylization. Worship may be *planned* in a fashion providing symbolic, typical, stylized expressions of the soul's longing, the mind's vision, and the spirit's excitement. Worship may be liturgically *designed for identification* of the congregation with a proxy enacting these expressions for and with the community.

The *first* form is easy for an individual and difficult for a community, since it provides little framework for unity of experience and expression for the numerous varieties of worshippers. The *second* form can be made meaningful relatively easily for both the individual and the community, since it provides unity of expression for typical experience. The *third* form is difficult for both individual and community since the demands of satisfactory identification with the proxy are too stringent for most humans with the average proxy.

The form which empowers us to celebrate together, at a given point in space and time, those crucial things we share in Christ, must be functional for participatory celebration since that is the experience which will heal our persons and our relationships and, therefore, become the "liturgy" God delights in.

CREEDALISM AND CONFESSIONALISM

To assert that worship must be spontaneous and participatory to that degree which is in keeping with authentic expression of the self in relationship, implies that worship is essentially a confessional conversation. It is a dialogue between two children who are conscious that the Father is listening. It is *in that sense a dialogue* between the children and their father. It is a dialogue about the relationship between all three. It is a dialogue which celebrates the relationship.

Worship is, then, a child acknowledging his father and affirming "He is, indeed, our Father. I am glad, relieved, and ambitious to *be His* son." If one looks carefully at the Lord's Prayer it becomes immediately apparent that its three sections constitute such an expression of worship.

This is the *confessional* characteristic of all true worship. It is the experience of a child verbalizing and enacting his realization of sonship with all its implications, individually and in community.

It is a child saying to his brother, "This I believe".

The function of Scripture and the historic creeds in worship is exclusively to set this specific worship event in its historical setting. To say, "This I believe" one must have some sense of identity and location. He stands in a confessional history which forms and informs his perceptions and responses. The Creeds of the Church and the documents of Holy Scripture record that history of confession in the Christian community. In that history the contemporary worshippers encounter a testimony to the character and person of Jesus of Nazareth, the Christ of God.

In that human encounter with that person, God speaks His side of the dialogue. To that Word the worshipper's "I believe" is the response. The Creeds and documents are not the response for the contemporary Christian. They are the distillation of the confession of previous worshippers and worshipping communities and they have become the testimony in which the Father speaks to the contemporary worshipper, provided the worshipper can recognize their historical and cultural character and hear what is God's authentic Word through the historical medium. That authentic Word must be judged in terms of its authentic testimony to Christ.

Creeds may not be used, then, as determinative of the contemporary man's worship expression but only as provocative of his own contemporary, "I believe". If worship is to be worship, it must be my celebration with my community of this moment in my/our expressions with my/our meanings in one of the above three forms of worship.

Creedalism in the sense of rote adherence to the language or meaning of creeds is always destructive of worship. A healthy spontaneous confessionalism, set in the historical context of the Church's "faith affirmation process" (Scripture and dogma) and Christ's historical presence, is essential to true worship.

Such worship provides an experiential relationship (encounter) with God in Christ in human history in the individual and the community which celebrates God's Word in Christ. As we celebrate together that expression of God's grace-character, He looks on, overhears, and delights Himself. That is worship. In this sense worship is not so much addressed to God as to God's children, to the body of Christ, as children might celebrate a parents' anniversary by confessing to one another in the parents' presence their profound delight in the character of the parents and their relationship to them. We can never talk about God except in His presence. To extol Him to each other is to talk to Him. That is worship.

THE SHAPE OF WORSHIP

Since worship is basically the celebration of God's good will by the community of God's children, confessing that good will and testifying to it with one another, it is crucial that the proper determinants of the shape of worship be clearly understood. What factors determine the effectiveness of the celebration? Since the worship celebration involves the finely tuned experience of self-expression, symbolic communal expression, and identification, what criteria shape that process?

Protestant Christianity, at least, has tended uncritically to assume that the shape of worship is theologically determined. That is in error. Theological concepts, propositions, and objectives must determine the focus but not the form and formulation of the liturgy of worship. Theology must determine the dynamic line of force and direction of worship but not the medium in which worship is incited and celebrated. Worship is confessional and, therefore, theological in its essential content, but the formulation of that content and of the total process of its expression must be determined by those things that make good communication and good celebration.

Since worship is celebrational, and communal, it must be shaped by the requirements of that effective sharing which modifies and controls attitudinal and perceptual growth. Those requirements are not theological in nature but psychological, sociological, intellectual, and volitional. They are the factors that constitute sophisticated communications dynamics. Communications theory, not theology, must shape liturgy if worship is to be worship.

GRACE

The celebration which is worship is the celebration of grace: God's unconditional good will to men. It is also the celebration of the redemptive grace that grows up in Christians and is called love (agape), as well as the healing grace in human society called justice (equity). Worship celebrates all these as expressions of God's good will.

In the process of this celebration our spiritual ontogeny must recapitulate our spiritual phylogeny. That is, the liturgical process of worship should follow a course which leads the worshipper through the stages through which he came to faith initially: guilt, grace and gratitude. Every private and communal worship should have this focus and line of force.

Stereotypically a man "being saved" comes to a profound sense of inadequacy and loss of meaning. In that "lostness" the good news comes through announcing that: adequacy and inadequacy, worthiness or unworthiness, are not the crucial questions, but rather that God takes him as he is and calls him "My Son". God accepts sinners "in His beloved Son". The man responds with the confession and commitment, "Since I am called His son I want to become His son, indeed". That is the spiritual phylogeny for individuals and communities. The process of a specific worship experience must be a celebrational process moving through all those crucial stages and then into the "liturgy of everyday Christian living".

Worship is a reenactment of our "salvation process" from profound realization of our inadequate humanness to the acceptance of God with its concomitant relief and euphoria. One reason Protestants are not relieved and euphoric (joyful) people is because worship is not this kind of celebration. It is, rather, a kind of demanding pedagogy that sends one depressed into a sick world. Worship must be a revivification of the experience of the relief of God's acceptance.

In this sense, of course, the form or shape of liturgy is also proclamatory. It reenacts, as do the sacraments, the essential facts of salvation. The sequence of items in the liturgy therefore is just as proclamatory of grace as is the content. Both are shaped, ideally, in terms of communications requirements but with the grace focus and force.

Worship then should be a process which incites to insight through experience engendered in the celebrating person by the form, content, and focus of the celebration. The communications dynamics which best inspire the celebration and incite appropriate growth-affording insights must be employed.

Worship is celebration of the good news rather than instruction in right thinking. The latter is legitimate and necessary, of course, but in other situations than worship.

All worship is, in so far as it is healing and effective celebration, Holy Communion. It should lead into and through the sacrament of the Eucharist. In the sacrament worship can reach its celebrational climax: "delighting in and acting out" the good news.

PROCLAMATION.

The proclamatory function of worship has not been understood in this fashion in Protestant tradition. Proclamation has been viewed almost exclusively as preaching. This is unbiblical and virtually unheard of before the third century of the Christian era.

The Word of God is a person: Jesus Christ. In him God expressed Himself. In the extent to which humans can comprehend and know God, He must be known in Christ. The incarnation, as the expression of God's nature and predictable behavior, proclaims that God is for men, unconditionally. Repeating that fact in any form or medium, as a reflection of God's statement in Christ, is proclamation of the Word.

The New Testament employs derivatives of Kerygma to describe the act of proclamation. Kerygma apparently comes in many forms in the New Testament. Traditional English Biblical usage, since 1611, incorrectly translates the derivatives of Kerygma as preaching: pulpit rhetoric. But preaching is only one of the many possible forms of Kerygmatic proclamation in Scripture.

In the Theological Dictionary of the New Testament, Volume III, Page 703 and following, Kittel makes these observations.

> "When we today speak of the proclaiming of God's Word by men, we almost necessarily think of preaching and with few exceptions Luther always uses this

> word (predigen) in translation of Kerussein. The N.T. is more dynamic and varied in its modes of expression than we are today."
>
> "Our almost exclusive use of 'preach'...is a sign. not merely of poverty of vocabulary, but of the loss of something which was a living reality in primitive Christianity."

Kittel continues with the sentiment that Kerussein does not mean the delivery of a learned and/or edifying or hortatory discourse in well-chosen words and a pleasant voice. It is the declaration of an event by any convenient or effective means. It is the dramatic and efficacious herald's cry attracting attention to the one whom the herald precedes or represents. Its root meaning derives from the acrobatics of the primitive herald who runs through the street and tumbles, girates, and physically enacts the proclamation (announcement) that the king is coming into the village. It is the function of demanding attention to the typical symbolic gymnastics which everyone knows heralds the impending regal advent. A verbalized concept of proclamation is of a later date and represents a society grown to new levels of intellectualization and abstraction.

Kittel states that the N.T. use of Kerygma and Kerusso for this process does not imply that Christianity has a decisively new content: "a new doctrine, or a new view of God, or a new cultus. The decisive thing is the action, the proclamation itself", the enacted proclamation that the King has come and rules, and His rule is the character of my life. "Kerussein is usually act."

Only derivatively does it come to mean a verbal act, then a verbal process and its content, then a specific verbal process: pulpit rhetoric and the like.

Any act which effects the appropriate cognition is proclamation, i.e. an act which incites the insights necessary to understanding or appreciating that "the king has come", (Salvation).

When the Greek uses Kerussein, the King James rather consistently mis-translates "preach", setting the pattern for recent Protestant ideas on proclamation. It should read "proclaim". The Greek most nearly approximating "preach" in form and meaning is legein, ephe, and some uses of dialagomena. Even these are "preach" only in a tertiary meaning. They are seldom translated "preach", in scripture.

Paul's counsel to Timothy (II Tim. 4:2) is Kerussein: "Proclaim the Word". The immediately succeeding remarks in the passage confirm Paul's intent to be: the communication of the gospel in "feedback" situations. The whole passage has the pastoral-conversational caste, if not the celebrational caste, and certainly not the pulpit rhetoric cast. Paul says "Be attentive (epistethi-sensitive to what is going on in those with whom you are relating and celebrating God's grace), reprove, rebuke, exhort with all long-suffering." Hardly the typical sermonic idiom!

When Eutychus fell out of the window in Acts 20:9 scripture says Paul dialegomenou. The primary meaning is to discuss, converse, or conduct a discussion. There is no reason and doubtful justification for translating it "preach." The same applies, moreover, to the Mars Hill incident in Acts 17. Paul dialegeto (discussed) in the synagogue, eveggelizzeto (proclaimed or announced good news) to the Greeks, and ephe (spoke) on Mars Hill. Kerussein is not employed but it is in keeping with scriptural usage to state that all these forms are varieties of Kerygma (proclamation).

In Matthew 28:18 Christ did not say "Preach the gospel to all nations" but disciple all nations (matheteusate), teaching them (didaskontes) to observe .... It does not refer to preaching but obviously implies Kerussein. In Acts 1 the disciples' commission is to be martures: Exhibit A in the courtroom of world opinion. This is proclamation acted out - "behaved."

Anything that incites the insights of grace is proclamation. Such proclamation is an inevitable consequence, a by-product, of the celebration that is worship. It is not the conscious and primary burden of true worship.

CREATIVE WORSHIP

Historic Protestant "worship" is almost totally lacking in the definitive and strategic innovations that make possible the spontaneous celebrational process of true worship. Every available communication dynamic and technique, every opportunity and method for authentic celebration, every proclamatory tool which incites the healing insights and fits worship's celebration must be harnessed today to make worship creatively redemptive.

CHRISTIAN GROWTH AND BEHAVIOR MODIFICATION

by

Edwin A. Hallsten, Jr., Ph.D. *

I began speaking to church groups at the age of twelve, longer ago, now, than I'm comfortable admitting. Through most of those years I've been concerned with the question of Christian growth. More recently I've been talking to many groups about Behavior Modification, especially in the context of child management problems. Behavior Modification seems to be one of the most active movements within current psychiatry, and I practice it because I've found it to be unusually effective and helpful where it's applicable. I want to express my appreciation to CAPS for the challenge and opportunity for putting these two areas of my experience together in a paper. I hope it will be helpful to a few of us.

Most of you here, particularly in view of yesterday's presentations, have a pretty good feeling about what Christian growth involves. The policy guidance I received from Ron Rottschafer with regard to this presentation was to assume that nobody knew anything about behavior modification, so I'd like to begin with a working definition of that part of what this talk is about. Very simply put, Behavior Modification is the application of the rather extensive psychological research and theory on learning and performance to problems in human behavior, with the goal in view of modifying or changing that behavior in desired directions.

There are three characteristics which seem to me to be important in distinguishing behavior modification from other approaches to psychiatric or mental health problems. First of all Behavior Modification is generally direct, dealing with the presenting problems without any assumptions or attempts at diagnosing underlying causes or hypothesized conflicts. Hypothetical constructs are virtually anathema to behavior modification people. Ids, egos, and super egos are generally classed with ghosts and goblins and regarded as not particularly fruitful approaches to scientific discourse or to the development of a helping technology.

Secondly, behavior modification is generally a short term enterprise. Time, of course, must be conceived on a relative basis, and the comparison here is with classical psychoanalysis. That approach to helping people, not uncommonly involves several hours a week over a period of years. Behavior modification interventions usually are limited to less than 50 sessions and most commonly to 10 or less. In the case of the longer involvements, usually the whole intervention is broken into a number of smaller projects each of which can be evaluated on the basis of a few sessions. Thus behavior modification must be considered a short-term type of therapeutic intervention.

* Dr. Edwin A. Hallsten, Jr. is Executive Director, Institute for Human Resources, Pontiac, Illinois.

A third distinguishing characteristic is perhaps the most unique. Behavior Modification is generally self-corrective. The sine qua non of Behavior Modification is what is called functional analysis. This is an analysis of the relationship between at least two sets of independently observable variables. One set we manipulate--environmental factors which are thought to be important to another set of observables in which we are interested. That second set of observables is the behavior which constitutes the presenting problem or deficit. Thus, it is always possible in the framework of Behavior Modification to monitor the effectiveness of one's therapeutic manipulations of the environmental variables on the one hand by their impact on the target behaviors on the other hand. If the target behaviors do not change in the desired direction then the manipulations are deemed to be ineffective. It has been the bane of other approaches to psychotherapy and the resolution of personal crisis and problems over the years that they have dealt with intangible unobservable concepts so that when a person fails to respond to the therapeutic approach it is very easy for the invested therapist to place the responsibility on the depth of the "disease", the complexity of the constructs, or some other variable outside of his treatment system. The treatment system remains invulnerable and uncorrected - much the same category of stuff as Aquinas' Summa Theologica.

So much for what Behavior Modification is. Let's consider next what it seeks to do. There are two kinds of tasks generally accepted by Behavior Modifiers today. The first of these is to remove anxiety or reduce it. Here the reference is specifically to the kind of incapacitating intense and unpleasant autonomic states that have quite clear physiological correlates, quite reliable behavioral correlates, and much less reliable subjective self-report as evidence for their existence. The second task is to develop new behaviors or to alter the conditions under which the behavior occurs. Bandura and Walters (1963) have pointed to the important difference between acquisition of new skills and performance of behaviors already learned. Many times in mental health the problem is that a person lacks a particular skill. However, many times the problem is rather that he uses a skill at inopportune or inappropriate times or that he fails to perform in situations where the skill is appropriate and needed. Behavior modifiers address themselves to both these concerns, using somewhat different techniques in each case.

Many might add a third kind of task for Behavior Modification -- the removal of some undesired behavior which a person performs. I choose to omit this as a central task. When Behavior Modification is practiced appropriately it does not focus on the removal of a behavior as such but on the development of some new skill or on the desired situational control of the behavior involved. We do remove behavior, but that is secondary to the building of some desired behavior to take its place.

Let us turn first to the question of how behavior modifiers approach the question of anxiety reduction. Here the basic literature is the conditioning pioneered by Watson and Raynor (1920) and by Mary Cover Jones (1924). The work which opened up this area of activity for contemporary behavior modification was the 1958 book by Joseph Wolpe and subsequent work by Lazarus (1958, Lazarus & Rachman, 1960), Paul (1966), Lang (1965), and by Stampfl (Stampfl & Levis, 1967) and others. Most of the techniques utilized in this area of activity are applications of one or the other of two principles or some combination of those two principles. These two principles are usually known within learning theory by the technical terms, "extinction" of the Pavlovian or respondent type, and "counter-conditioning."

Extinction, simply described, involves exposing the person to the anxiety situation, but doing so under conditions where the real source of anxiety, the reality component of it, cannot possibly materialize or be physically present. Usually this exposure to the anxiety situation is done by means of imagery in a type of fantasy activity for which the patient is trained. Implosive therapy, pioneered by Stampfl, (Stampfl & Levis, 1967; Server et. al, 1969), for example, trains a person to express such emotions as anger, fear and worry, through deliberate training in deep depressive sighs, crying and screaming, or angry roaring. Training is also done with the patient in imagining situations, seeing them clearly in a recollective type of activity. The emotions are then expressed as fully and as completely as possible in conjunction with the imagined situation. This kind of exposure, not only to the imagined situation but also to the expression of emotions, (often anxiety inducing itself), results in an extinction of reactivity to the situation, usually in relatively few sessions and with little reported symptom substitution.

The second basic principle used in anxiety reduction is counter-conditioning. This involves establishing some type of response which is incompatible with anxiety and tension and then making that incompatible desired response stronger than the anxiety responses we seek to reduce. Basically the idea behind this approach is that a person does not do two incompatible things at the same time. If we can make one such activity stronger than the other, then to that degree, we have reduced the other. A very widely practiced approach that involves counter-conditioning is the systematic desensitization introduced by Wolpe (1958) and researched by Lang (1965) and by Paul (1966) and others. A number of adaptations of desensitization have been developed for specific types of problems, but the basic approach still involves training the patient in deep relaxation, a kind of behavior incompatible with tense anxious activity. The patient is also trained in imagery, to recall situations clearly and in detail, complete with emotional reactivity. These two skills are then paired and a relaxation response is systematically supported and strengthened so that it becomes stronger than the anxiety-tension responses in the situations which formerly elicited only the anxiety responses. Similarly, assertive therapy, also pioneered by Wolpe (1958) involves training the patient to make assertive, demanding-type responses in situations in which he has usually been anxious and withdrawn. These two behaviors are incompatible, and strengthening of the assertive behavior is often very effective in reducing the anxiety type response. These are examples of counter conditioning. There are of course many kinds of combinations of these two principles applied to specific problems. The skilled behavior modification person generally works out of a repertoire of principles such as extinction and counter-conditioning rather than a repertoire of techniques. However, the techniques are quite teachable and can be practiced with very adequate competence and effectiveness by people trained to perform the specific techniques. This makes possible the use of treatment technicians.

So much for the basic approaches to anxiety reduction. I'd like now to talk to you about some problems which arise out of this and other methods of anxiety reduction. Behavior modification techniques are effective in this area, but they are certainly not the only effective approaches to anxiety reduction. Modern science has developed tranquilizers, anti-depressants and a number of psychopharmacological approaches to the problem of anxiety in human experience. All such approaches share in the following problems which I'd like to present and discuss briefly with you this morning. Very simply put the problem is this, that all anxiety very obviously ought not to be reduced or removed by such direct and artificial approaches as psychopharmocological agents or behavior modification techniques. I think there are several kinds of anxiety which, from a psycho-social point of view, need to be distinguished.

First of all there is that kind of anxiety which arises from a maladaptive style of living--from a kind of action or pattern of action which is destructive to the person himself, to other people in important social units such as the family, or to the social fabric generally. Societies and cultures must train people to recognize the maladaptive nature of these behavior patterns and provide them with some basis for motivating the kind of change that is needed to discontinue those styles of life and to inaugurate new more adaptive patterns. Without this kind of built-in corrective anxiety, societies and cultures pass from the scene. However, the influence of medical and behavioral science within our culture is such that we now live in a time when, from a very short range point of view, it is possible to experience happiness, "the turned on feeling", regardless of the quality of one's life. Several studies, including the best outcome studies available in the whole general area of psychotherapeutic interventions (Lang, 1965; Paul, 1966), have indicated quite clearly that Behavior Modification has the capability to remove some of these anxieties. Thus, the behavior therapist, and any other therapist who thinks he is effective in removing anxieties, is confronted with a very important moral decision--one he cannot responsibly avoid. It seems to me to be the essence of the patient's welfare, realistically considered, that adaptive anxiety be permitted and encouraged to do the kind of corrective work it is there to do. To abort that process and deprive the client of the motivation he needs is at best to serve the client's short range interest at the expense of both his long-range interests and the interests of society of which he is a part.

However, there is in life a good deal of anxiety that is essentially nonfunctional and useless. This may be compared to the kind of pain that is involved in some forms of terminal cancer. All it does is hurt. Here, the obligation of the therapist is clear--the anxiety should be reduced or removed if it is at all possible to do so. An example in the area of psychic pain might be a strong phobia that results from unfortunate accidental conditioning--perhaps an auto accident, a storm, or damage inflicted in a tornado. This kind of experience can leave residual anxieties that are literally disabling. Sometimes these generalize to cover huge areas of one's behavior and functioning. Such anxieties are maladaptive and serve no purpose. They should be removed, and fortunately behavior modification techniques have been effective in removing many of these types of disorders.

There is a third kind of anxiety that I'd like to comment briefly on because it involves Christian growth. I refer to the kind of anxiety that results from growth itself. Growth means change, and change, in social systems as well as individual ones, precipitates stress. It's painful to learn how to live without someone you have loved who has passed away. There is pain involved in adapting your life so that it can be shared in an adult relationship when a mate who has been an alcoholic is recovered and begins himself to grow. Time and again we who have been involved in clinical practices have seen this phenomenon. Someone comes to us and says, "Oh, if only such a person would change in such and such a way." Sure enough he changes, and the client who came to us concerned about the other person begins to feel stress and pain and wonders why. Similarly, when moving into a new job we find that the changes involved precipitate a great deal of stress and discomfort for us. We may then go to a physician to seek tranquilizers or we may go to a psychologist for behavior modification.

This third type of anxiety represents, in my opinion, a mixed bag. Some of these anxieties are adaptive in that they may motivate us to make corrective changes. Some are maladaptive, for they may motivate us to abort the changes we are attempting to undertake as part of our growth and development. It sometimes hurts to climb out of a rut even when we ought to do so. There is discomfort involved in changing even bad habits, as millions of people who are trying to quit smoking know very intimately. In this area the therapist must make decisions on the basis of the individual case and what he sees to be involved in it. For myself, in the anxieties I have experienced in attempting to work at my own development, I prefer to go along with the rewarding support and affection of people who are important to me, giving myself the time that it takes to work these problems through rather than resort to chemicals. One principle I have considerable confidence in. From a Christian point of view it might be described as the principle of the cross--that there is no other way to be saved from whatever it is that is defeating me than to pay a cost in terms of pain and discomfort and effort.

I'd like now to turn to a discussion of how religious resources relate to Behavior Modification and its ministry to anxiety. I would like to refer to the book of Psalms--to two back-to-back psalms. Perhaps the best known chapter in the whole Bible is Psalm 23. For those who are familiar with it and who love it as I do, it is an incompatible response to anxiety and tension. Thus the comfort and strength it provides for those who are in anxiety-inducing situations is a good illustration of common ancient religious resources that are parallels to modern behavior modification techniques.

The other Psalm is the one that precedes it, Psalm 22. It begins with words that are familiar to us from the lips of Jesus--"My God, my God, why has Thou forsaken me?" The early part of this Psalm consists of a ventilation of feeling, an excellent exercise in labeling what is going on emotionally. Out of this indulgence in one's feelings, a technique similar to what today is called Implosive Therapy, comes a much more stable appreciation of where things really are in the world. The psalmist is able to look to the future with confidence and to regain his effectiveness by the time he gets to the end of the Psalm.

One of the hang-ups that many of us have religiously is that we are unable to get angry with God--even when the situation, as we perceive it, obviously calls for such anger. In such situations the Psalms teach us that to do less than be angry is to be dishonest and to abort the redemptive process which God can work in and through us if we'll trust Him with our own anger at Him. If you believe God and His love to be so feeble that it cannot withstand your anger, you're either grandiose about your anger or very miniscule in your appreciation of the strength of God's love. This is something we need to know and teach not only as proposition but at "gut level." If we will let ourselves feel the anger we have toward God, the result will be an extinction process. As the autonomic crisis subsides we are able to see more clearly what the truth of the situation really is and deal with it more effectively.

Before I leave the area of anxiety I want to say a word about the role of the Christian community. One of the great experiences of my day-to-day living is the sharing of my anxieties, my concerns, and my angers in the context of the community of people who care about me. This is very effective extinction. It is much more than that, for God uses it to produce a kind of encouragement and guidance that I need from day to day about the reasons for anxieties. Oftentimes we feel we are off alone, all by ourselves, and that nobody else cares. Generally that's our responsibility. We need the lesson God gave Elijah. All around us are people who care, and we need to reach out to them and find them. They are a definite resource for us in our anxiety.

Modeling and Imitation

Let us move now to a consideration of the second task which Behavior Modification undertakes--establishing or strengthening behavior or altering the conditions under which it takes place. Here again there are two basic approaches to keep in mind. The first of these is what is most commonly called modeling or imitation. Research underlying this type of behavior modification is highlighted by such names as Bandura & Walters (1963), Baer, Peterson & Sherman, (1967) and others. O.H. Mowrer (1964, 1966) and L. Ullmann (1969) have discussed modeling as a clinical technique. All accumulated evidence would indicate that modeling is a very important method by which social learning takes place, more important perhaps than any other method. This would seem to be true also for such complex social roles as parent, husband, wife, etc...

There is an adaptation of the basic concepts of modeling and imitation that is important in rehabilitative work such as is done in Synanon (Yablonski, 1965) and related programs with drug addicts and in residential treatment programs operating on the principles of Alcoholics Anonymous. I'm referring to a concept that they commonly call the "role model"--someone who has been through the problem and is now well along on the way to a solution. The role model is a person with whom the addict or alcoholic can identify and from whom he can draw both instructive example and motivating hope for his own future. The role model provides a very important kind of reintegrative focus that both guides and motivates the rehabilitative efforts of the person with the problem.

Modeling, Imitation, and Christian Growth

I would like now to briefly relate these concepts to the question of Christian growth. More specifically, they seem to me to be related to two very important concepts within the life of the Christian community. The first is the concept of witnessing. It is my impression that the proclamation of the church is always most effective and most redemptive when it is associated with someone's personal history rather than theological propositions. When a man stands up and says "I was a sinner and this is where I was" and goes on to tell how Christ came to him and how his life subsequently changed, there we have the makings of a role model. This is something with which the person in difficulty can identify. It is immediately relevant. Much of the church's present impotence can be attributed to the lack of this type of witnessing. Most of our proclamation is either moral imperative or theological proposition--our ideas of what people ought to do or our ideas of God and His activity. Very little of it has to do with how God has operated directly in our lives as individuals. Yet again and again, in both religious and secular settings, the effectiveness of the role model has been demonstrated. I would like to challenge you this afternoon with the question with regard to your own life--Are you free to be this kind of a witness and role model to others, or do you have to go behind the propositions and try to relate to people out of the cold dust of theology?

The second concept that is relevant to the situation of modeling and imitation is the ancient Christian creed that Jesus Christ is Lord. This is more than a creed. As Wesley Nelson (1966) has pointed out, it is also a celebration. It is the heart of the Gospel. Without this faith there is no good news. There is good news because Jesus Christ is Lord. I wish to submit, I think with little argument from this audience, that Jesus Christ represents to man the best possible role model. This is at the heart of the incarnation--that God became flesh and in doing so became a light that shines in the darkness which the darkness has not overcome. We have two functions with respect to Jesus Christ as Lord. The first is imitation--to understand how what He was and is applies to what we are to be--how we can become Christ to our time. The second is to point, and this pointing should be a part of our witnessing. We have a model--a model for ourselves and a model to recommend to an age that seems in desperate need of a worthy model. There is no way that we can take Jesus Christ as Lord without considerable personal risk, personal pain, and personal cost. It is not difficult, therefore, to understand why the church allows this emphasis to fall into disuse.

Operant Behavior Modification--A Model

Let us consider now the second basic approach to the establishment of desired behaviors or controlling the conditions under which they occur. I want to use a simple model which was first taught to me by Dr. Sidney Bijou at the University of Illinois. It involves five terms, and I'll have time only to present it very superficially this morning. We shall use the terms A, B and C to refer respectively to Antecedent events, to the Behaviors we are interested in or target behaviors and to Consequences, the events which follow the behavior of interest to us. The arrows between the terms are read as lead to and stand for important parameters in the relationship between these kinds of events. Thus the model reads: A leads to B leads to C.

$$A \longrightarrow B \longrightarrow C$$

A five-term model for Operant
Behavior Modification

Figure I

This approach to the modification of behavior is currently most often called the operant approach. This name was given to it by one of the leading researchers in its development, B.F. Skinner (1938).

B is for Behavior

I would like to begin the discussion of the model with the middle term--with the B for Behavior. One of the first principles of operant behavior modification is to define the particular behavior we have in mind. Skinner borrowed the term "topography" and applied it to this aspect of the analysis of behavior. The emphasis is on objective description of the behavior involved, the kind of description on which two or three observers could quite readily agree. The definition of behavior is extremely important because we define the effectiveness of behavior modification approaches by observable influence on these behaviors. Thus, our knowledge of the effectiveness of treatment can be no more precise than our definition of the behaviors which are the target for the behavior modification attempt. The careful, objective description of the behavior is equally important whether we are attempting to modify an existing target behavior or whether we are attempting to shape or otherwise develop a new response.

Once the behavior has been defined, a second concern becomes the frequency with which it occurs. This frequency should be obtained or counted before any attempt at behavior modification is actually undertaken. The major dependent variable, the variable by which we index the effectiveness of attempts at behavior modification, is the frequency of the target behavior. Usually we try to obtain a pre-intervention measure of frequency, a base-rate. The effectiveness of the treatment shows up as a change from the base-rate over time as we continue getting data on the frequency of the target behavior.

The next step in the behavior modification program is to outline the program. Usually this means breaking the target behavior down into components. There are a number of ways of doing this, and there is certainly not sufficient time this morning to go into them--even to mention them. This is where much of the skill of behavior modification comes in. A whole industry is developing in this area--the writing, publishing, and evaluating of programmed instructional materials. So successful is this approach to the terminal desired skills of reading that several such publishers are now willing to contract with school districts on a money-back basis, guaranteeing that they will bring students to a prescribed level of reading ability on any standard test of reading performance.

Behaviors in Christian Growth

Let us pause here to relate what I have just been covering to the theme of our conference. If behavior modification is to have relevance for Christian growth, one of the first requirements must be the specification of the behaviors involved. What are these? Obviously I can only begin to answer here.

First, I observe that most of the behaviors normally labeled religious are often not terminal behaviors, but rather means to a desired end. I refer to such things as prayer, church attendance, devotional exercises, etc. These are means rather than ends--means to other kinds of behavior. The terminal behaviors or skills which seem to me to be the goals of Christian growth are things like loving--the unlovely as well as the lovely--as we love ourselves. Taking interest in them, listening to what they say, investing resources in them. Perhaps the most difficult skill of all is to enjoy them as we enjoy ourselves.

Another skill which seems to me to be vitally related to Christian growth is that of honesty--the ability to speak accurately and openly about self and others. So-called practical people recoil at the notion of radical honesty. I have generally found, however, that when honesty fails, it is because we so often have such limited honesty skills--at least in comparison to our skills at being deceptive. This is as true with respect to being honest about ourselves as with reference to others. Few of us really know our feelings or deal honestly with our motivations. Deceptions, with very few exceptions, contribute directly to stupidity and little less directly to reduced effectiveness. Growth demands honesty.

A third behavior is accepting responsibility for one's life--to cease blaming others and looking for excuses. If I am to grow as a Christian it will begin when I admit the ways I fall short and accept my responsibility for doing something about it--for using the means and graces provided. I cannot do it alone, but even God can't do it without me.

Following the outline given above, the next step after specification of the behaviors, is getting a frequency event of how often I engage in these behaviors. Attempting such a count will demonstrate very rapidly just why we need to be specific.

The next step would be to break the desired behavior down into its components--to set up the program for acquiring the desired skill. I'd like to do this just briefly and suggestively for the skill of loving a difficult person. The first step might be to take a real interest--to express this in observable behavior. The behaviors involved might be doing some research on the person--his situation and interests, his background, what really seems to make him tick, what things he enjoys. I would also include the behavior of praying for this person--for the needs revealed by research. A second step might be setting up encounter situations in which the target person is greeted as cordially as possible. In this step we set ourselves the task of developing a greeting behavior which will reliably elicit a cordial response from our target person.

The third step in such a program might be to find or set up a situation, preferably a short-term one, in which we work together with the person. We might serve a dinner together, make publicity plans for a project, etc. It should be a project which uses his skills to advantage rather than mine. A follow-up on this might be arranging a social interaction -- dinner or a night out. Finally, we want to get to where we are sharing convictions and experiences with each other.

Since we have defined loving the target person in terms of being reinforced by the opportunity to spend time with him, this becomes the measure of success for our whole program. When we voluntarily engage in a low preference behavior in order to get an opportunity to spend time with the person, and when this is a relatively frequent occurrence, we can say that we have experienced Christian growth with respect to the ability to love another person.

All of this might sound a little mechanical and cold. Most of us would probably prefer to spend the time theologizing about what the love of God means and exhorting others to love each other. So be it. I am personally persuaded in my own experience about which is the more effective and satisfying strategy for me.

C is for Consequences

Let us again return to our introduction to operant behavior modification. We are now ready to deal with the fifth term in the model, the C standing for the consequent event. Most human behavior is operant in nature, it operates to influence the environment. Perhaps the most important single principle to remember in operant behavior modification is that this kind of behavior is controlled through its consequences. If you can remember that, you will have gained a valuable starting point for the analysis of many a clinical problem.

Once we have defined the behavior we are to be working with, we become immediately concerned with the means to controlling it. This means that we become concerned with the consequences the behavior has, and eventually with other kinds of things which may be related to those consequences. If we want to establish a desired behavior, we must come up with a usable consequence which is under our control and which is important to the target person.

Putting things rather simply, but I think quite adequately for this discussion, there are five kinds of consequences with which we must be concerned if our analysis is to be complete and if we are to use all the potential controlling consequences in the situation. The first of the five to consider is the consequence that is no relevant consequence. When we attempt something and nothing happens, we soon learn to do something else--to try in a different way. Our original behavior is said to extinguish, this time using that term in the operant sense. The behaviors that are effective will continue to be used in situations where they have been effective. Those that have no relevant consequence will drop out--they will not be used. Thus, the effective denial of any relevant consequence is a very effective way of weakening an undesired behavior. Unfortunately, in most human living situations, it is a rather difficult technique to implement. In most situations such as the family and the school it is difficult to obtain control over all the relevant consequences, particularly those of very severe behaviors. Destruction of property or personal injury cannot be ignored, even though giving attention may be just the consequence that keeps the aggressive and destructive behavior at a high frequency.

The remaining four kinds of consequences can be best presented by the diagram that is Figure 2. These consequences are the result of an interaction or combination of an action and some kind of stimulus. Two kinds of actions are possible, and two kinds of stimuli may be involved. This, of course, is a simplification, but it is a helpful one. Let us examine it in some detail.

First, a stimulus may be either one which is approached when seen, or it may be one which is avoided when we become aware of its existence or presence. The approach kind we shall call simply an approach stimulus. The kind of stimulus which is avoided after being experienced we will call aversive. These two kinds of stimuli are listed on the left side of the figure.

Interacting with them and listed on the top of the figure are the two kinds of dispositions or actions possible with respect to the stimuli. We may present, turn on, apply, etc. or we may take away, terminate, or turn off, etc. The consequence is the interaction of the action and the stimulus.

		ACTION	
		PRESENT OR TURN ON	TAKE AWAY, TERMINATE
STIMULUS	APPROACH STIMULUS I.E. CANDY, MONEY ETC.	1 POSITIVE REINFORCEMENT	2 PUNISHMENT - RESPONSE COST
	AVERSIVE STIMULUS I.E. PAIN ELECTRIC SHOCK, ETC.	3 PUNISHMENT	4 NEGATIVE REINFORCEMENT

Figure 2

Four Types of Consequences

Presenting an approach stimulus is a consequence we call positive reinforcement. The layman calls it reward. Giving candy to a child, getting your paycheck--or a bonus for a special accomplishment. Using the language of Hobart Mowrer (1960), this type of consequence is one which leads to or conditions hope responses to the situation in which it occurs. We hope that this nice kind of consequence will come again, and we will work to bring it about--to see that it does.

Moving to quadrant #2, removing or taking away the approach stimulus, is a consequence we don't like and which we usually recognize as punishment. A fine is the most common example, perhaps. This kind of consequence is called response-cost quite often in the literature, and is an effective type of punishment procedure. The thing to keep in mind, however, is that what we learn to avoid, either passively or actively, is the loss of the approach stimulus. In most situations there are a number of alternative ways in which to do this, and a good behavior modification program must include some plans to specify what type of avoidance strategy and behavior will be used. Fines can be avoided by correcting the behavior which led to the fine being imposed. They can also be avoided by developing the skills which will avoid being caught. Usually we are not indifferent as to which of these two strategies a person uses. Often, however, we fail to implement any procedures which will bias the choice a person makes in the direction we want it to go. In quadrant #3 we have another type of punishment--the consequence involved when a response leads to turning on or presentation of something unpleasant. Spanking for undesired behavior is an example of the use of this kind of consequence. Like the consequence in quadrant #2, this is effective but has also the same limitations. From the punishment itself one is just as likely to learn not to get caught as to learn to inhibit an undesired type of behavior.

The consequence described in quadrant #4 is important because it is so often confused and so often overlooked. Turning off or terminating an aversive stimulus has a rewarding effect. The behavior which leads to this kind of consequence will tend to occur more frequently whenever the aversive stimulus situation is presented. This is important, because this consequence can be used to build up skills for avoiding the stimulus as well as the skills for escaping it. Actions effective as escape behaviors will be used to avoid aversive stimulation when there are reasonably reliable cues that precede the aversive stimulus. The behavior involved is actually the escaping from the cues. The quadrant #4 type of consequence is called negative reinforcement because it strengthens the behavior that leads to it by removing or subtracting some salient part of the situation, namely the aversive stimulus. A point of confusion in the behavior modification literature should be clarified at this time. Aversive stimuli are often called negative reinforcers. The confusion will be lessened somewhat if one keeps in mind that a reinforcer may be used either to reinforce or to punish, depending upon the action involved. A negative reinforcer can be used as reinforcement, in the operant model, only when it is terminated or withdrawn as the consequence of a response.

This is probably the time to stress another very important point with respect to the classification of consequences in behavior modification. Whether a particular consequence is rewarding or not can only be determined empirically. This means that we find out by actually trying it out. We cannot properly assume that spanking is punishing for all children. For many, it has the effect of increasing the frequency of behavior that produces it. This observation defines the act of spanking as rewarding rather than punishing. The principle of empirical classification of consequences is especially important when one is dealing with disturbed populations. It may be assumed that these persons probably have a somewhat unusual learning history, and that stimuli do not have their usual functional meanings for them. The behavioral principles involved are the same as for so-called normal behavior, but the history of learning is probably not the same. The logician may complain that the process of empirical definition makes the reasoning involved circular. This is not the case, since a consequence observed to strengthen one response should also be effective for that person in a similar situation as a consequence to strengthen a different response. If attention from adults is a consequence which strengthens crying, it should also strengthen task-oriented behavior.

Most of the stimuli which control human operant behavior as consequences are learned reinforcers. Examples are praise, money, status, etc. The type of stimuli a child learns to respond to as reinforcers is extremely important to his socialization experience. The child to whom success is reinforcing or rewarding will generally do much better in most school situations than will the child who is indifferent to success but responds to adult attention. These two children will require different classroom procedures, although the learning principles involved are identical.

It seems helpful to observe a continuum of reinforcers ranging from the unlearned concrete reinforcers such as food, water, etc. at one extreme to self-approval and accomplishment at the other end. In between come the token reinforcers such as money, and such social reinforcers as praise and approval from others. Generally we attempt to move a person from the concrete end of the continuum to the abstract end. This movement may be said to be one important index of socialization. Usually it is best in a behavior modification program to select a type of reinforcement which comes as far toward the abstract end of the continuum as possible. (Of course the reinforcement selected must be empirically effective.) To use reinforcers more concrete than necessary only leaves us with the task of transferring the maintenance of the behavior to reinforcers at the level of abstractness which will support the behavior in the social situations in which the behavior is to be performed.

The parameters involved in the acquisition of new reinforcers are complex and not altogether clear. However it seems safe to say that one important parameter, at least in most instances, is contiguity in time. Thus, in those skilled sequences of behavior which lead up to a terminal rewarding response, it seems clear that the intermediate behaviors in the sequence become rewarding in themselves as the learning of the sequence makes them cues related to success in the task. Examples of such sequences are dressing, making a bed, playing a concerto, reciting a speech, etc. Another example on which we have done some experimenting with children is the recitation of the alphabet. Most parents and teachers would begin teaching the alphabet at the beginning of the sequence, A, B, C, etc. They typically reward (praise, etc.) the child after he has learned to sequence the first few letters. Later that reward is withheld until additional letters are added, a frustrating experience for the child who has come to expect a reward. A wiser and demonstrably more effective procedure is for the instructor to begin from the end of the sequence and build forward. Start with X, Y, Z and then add W and then V, etc. In this way the reward comes consistently after the response "Z," and each letter, in its appropriate place in the sequence, becomes a guiding cue pointing encouragingly toward the final goal.

There is a dynamic quality about what is reinforcing that is important to observe. Some of the parameters of this dynamic are rather obvious and common sense. Some are much more complex and perhaps unique to human behavior. The simpler parameters are what Bijou and Baer call "setting events" (1961) such as satiation or deprivation. We are all familiar with the fact that we will expend effort to earn a steak dinner when we are hungry that we would not expend when we are full. Some of the more complex parameters get us into the area of self-determination and control. I can illustrate by the case of a boy we shall call Billy, 10 years old, diagnosed as minimally brain damaged, primarily due to that familiar descriptive construct, "short attention span." The admission information told us that it was not possible to get Billy to attend to any task for more than a few minutes--ten minutes at the most. We put together a game in which Billy received a nickel for every ten minutes he accumulated on a clock by attending to the playing of the game. We set up a night-light to serve as his cue to whether or not the clock was running. When we had taught him the game, we transferred it to the classroom. In the first session Billy gave us 50 minutes of continuous on-task behavior. Thus we knew that money was an effective reinforcer for Billy. Then Billy began to brag to his peers about all the money he was earning. In response, his peers kidded him about selling out to the staff--that he could be bought--that he was allowing us to control his behavior. After that, nothing we could do would get Billy to respond to money as a reinforcer.

It has been mentioned above that most of the stimuli which serve as controlling consequences for adult human behavior have become reinforcers as a result of training or learning. Dealing with human behavior, the question of what becomes a reinforcer is nothing less than the question of what are to be the operational values which will govern behavior. This must be a vital concern whenever we think in terms of Christian growth. It certainly merits more thought and analysis from the perspective of psychological behavior theory than it has received. I would like at this time to share rather superficially a couple of suggestions which others might like to pick up on or enlarge upon.

For Christians a consideration of what needs to have reinforcing properties in our lives if we are to experience Christian growth must be referred to the person of Jesus, to his life and to his teachings, as well as to our situation in the modern world. The task is to bring the two together. In residential rehabilitation programs such as Daytop Village in New York and Gateway House in Chicago I have observed in conversation and in action how the role model becomes a reinforcing agent. It seems to be rewarding to do things that he does, to get where he is, and to obtain his approval. Much the same kind of thing seems to function in the case of Christian growth. Here, again, Christ is the role model. The scriptures enjoin us to do what we do as unto the Lord and encourage us to relate our immediate behavior to the Lord's, "Well done, good and faithful servant." Under this influence thousands, perhaps millions, of men and women have been faithful unto death through all the centuries of the Christian era. The steps by which this develops are only partially clear to me. The examples available in tradition seem to furnish important models of what we call "Christ-centered living." They continue to model for us how to give Christ his place as Lord in our lives. The role of the primary group seems also very important. When "being like Jesus" is a shared goal, when problems and feelings related to how this can be done in the real world can be aired and worked out together, when actual examples of success can be labeled and reinforced, processes known to be powerful training processes are at work.

A second and somewhat more secular reinforcing agent seems to me to be available and important to develop. I refer to the encouragement and approval of the Christian community. The Pauline letters, of course, go a long distance toward identifying the role of Christ in our lives with the role of the Christian community which he calls the body of Christ. In my own experience the influence of a sharing, open, caring group of people has been a very real means of grace. It seems to me, therefore, extremely unfortunate that so much of the church is invested in irrelevancies. Means have too often become ends. Buildings and budgets still are more central than people and relationships between them. There is rather strong indication that the present crisis in the church is in part the result of a renewal of its interest in people. Many things in this conference support such a conclusion. Much of this renewal seems associated with the rediscovery of the small group taking place all over the world today. We are seeing, I believe, that small groups have a great potential--for either good or evil. In the body of Christ, the Christian small group, it is important that Christ be the head rather than Esalin or NTL. Much that is of value can be learned from secular sources--perhaps much more than from so-called religious sources. However, it seems to me that for any Christian and for any Christian group, the goals, practices and procedures must be subjected to the authority of Christ.

Timing and Scheduling of Reinforcement

We turn now to take up the fourth term in the operant model, that arrow between the B for Behavior and the C for Consequences. This arrow is not just an idle connector. It stands for some important, complex, and not entirely understood parameters and processes. I will refer today very briefly to two of them: the timing and the scheduling of the consequence.

About as important as the reinforcing stimulus itself is the timing of the action related to it--how quickly it is presented or withdrawn. The best interval for associating behavior with its consequences seems to be about 0.5 seconds. Half a second is a pretty small piece of time, and the decay in the effectiveness of the association seems rather rapid as we move away from that optimal interval. This fact about the way we learn seems to be a very adaptive one in that it keeps our information system from being cluttered up by all kinds of irrelevant associations. Most of the associations vital for survival appear to be quite immediate.

However some very important kinds of consequences, especially for living in our culture and society, are not immediate. Fortunately we can learn to relate causes to even very remote consequences. That is why people go to college and work for doctor's degrees. There are a number of techniques and procedures involved in doing this. For now, it must suffice to point out that a remedial training program must include the necessary training to move the learner from the immediate reinforcement needed in the early stages of acquisition to the delays in reinforcement appropriate to the social situations in which the behavior will actually be required.

One of the most complex and important factors in an operant behavior modification program is what is referred to as the scheduling of the reinforcement. Simply put, this refers to the proportion of the behavior events that are followed by reward consequences. The proportion can be determined in a number of ways. Two of the most thoroughly studied are ratio or count-related schedules and interval or time-related schedules. The qualities of the performance that we commonly refer to as motivation seem to be importantly related to these scheduling parameters (Morse, 1966). Whether the behavior will be energetic or lackadaisical, persistent or fickle, would seem to be importantly affected by the schedule of the meaningful consequences of the behavior. Generally, predictable consequences would produce performance patterns that relate closely to the reinforcement events. Unpredictable reinforcement tends to produce more stable patterns of behavior. Usually we begin a behavior modification program in operant acquisition using a continuous reinforcement schedule in which each occurrence of the desired behavior gets rewarded. We begin early, however, to move toward the kind of schedule of rewards that must support the behavior in the actual living situation.

Reinforcement Delay and Christian Growth

I am constantly impressed with the importance of time as a parameter in dealing with the adjustment problems of people--both individually as well as in societies. Drug abuse, environmental pollution, and over-population are three of the most important issues of our time, all three vitally related to competition between immediate and long-term consequences. One of the best treatments of this topic is to be found in the Foreword to Glasser's Reality Therapy (1961). The foreward is written by O. H. Mowrer. In those pages Mowrer emphasizes what Glasser had neglected, the important role of time, in the definition of what is real and what is responsible.

The time variable is also a very important one for the realm of theology, and there are many interesting and significant points of contact between the principles of behavior modification, the related role of time, and our concern here today with Christian growth. In another unpublished paper (Hallsten, 1966) I have tried to compare several uses of the concept of God in scripture and in popular theology. The central use of the God concept in the prophetic tradition in Judaism and Christianity is as a means of bringing ultimate reality into the imminent situation with sufficient force to influence the way in which people and societies behave. That is to say that one of the most essential roles God seeks to play in our life, individual and collective, is directly related to the importance of the time parameter in the control which consequences have over our behavior. It is probably not too much of a distortion to view the broad way that leads to destruction, of which Jesus spoke, as patterns of behavior governed by immediately reinforcing consequences, inadequately censored and maladaptively related to real long-term consequences. That road leads to destruction. The life of Jesus and the Lordship of Christ, I believe, represent the pattern that leads to life--that is appropriately and adaptively integrated with the long term consequences of our human actions.

Psychology has taught us that behavior tends to be dominated by immediate consequences, even when the delayed ones are more important. This fact about organisms, man included, may be a behavioral restatement of the doctrine of original sin--a very important principle which describes how men and societies tend to "miss the mark" from time to time. In this context we can see more clearly the vital role in society for a responsible eschatology, an articulate wisdom about what is real and important for the long run. It is unfortunate, perhaps tragic, that this area of theology, particularly in conservative and evangelical circles, has become so encrusted and encumbered with largely irrelevant and unsolvable disputes and scholasticisms that the really needed message has virtually ceased to be heard in the land.

Christian growth is importantly a matter of learning to maintain responsible Christian behavior, which has often immediate cost or pain and delayed rewards, in the face of the fact that we, as every man, tend to be governed by immediate consequences. We must learn to live here and now with there and then as well as with here and now. To do this, we need wisdom about the long run. The person of Christ--of Jesus, his life and teachings--seems to me indispensable and without peer for meeting this need.

In addition to wisdom about the long run, Christian growth requires that reinforcers be developed which can relate effectively between the immediate consequence needed to support behavior and the long-run consequence such behavior actually has. Somehow, the wisdom we have in Christ needs to be made operational in a relatively immediate reinforcement system.

I have referred earlier to the concepts of heaven and hell as denoting very important, but also very delayed consequences. Perhaps the reason they fail to be effective for so many is that they are so delayed and so far off in the way that they are usually presented. They are not actually that far off. These eschatological concepts refer to ultimate consequences, to be sure. However, they are also much closer than the next life--very good approximations are available here and now, right in this life. Every person who has a capacity for empathy and who works with human adjustment problems knows this.

Two kinds of reinforcement were discussed earlier--the approval of Christ as our Role Model, our Lord, and the approval and encouragement of the Christian community. Both of these would seem to have excellent capabilities for being present quite immediately to relate us wisely to the long run effects of our behavior. However, these capabilities need to be realized and guarded--they are by no means automatic. Both of these instruments of reinforcement could just as easily be used individually and collectively as a defense against reality and as effective disconnectors from the long run realities we must live with. This fact brings us back again to the central significance of the wisdom about the long run which is embodied in the Christian conception of God and in Jesus and his life and teachings--a historical core to which we turn with confidence.

A is for Antecedent Events

Although this paper is already much too long, there remain the first and second terms of our model to be dealt with. The first term, A, stands for antecedent events. The most important principle involved here is that of stimulus control. Earlier I said that operant behavior is controlled by its consequences. That remains true and is still the fundamental principle to keep in mind. The stimulus control of which we speak in this section is derived from that principle. An example will help. Let us consider the behavior of crossing a busy intersection controlled by a traffic light. Street crossing behavior is observably much more probable when a person is faced by a green signal than when he is faced by a red one. Looking at this, we might say quite correctly that street crossing behavior is controlled by the color of the traffic signal, an antecedent event. We see the green light, then we cross the street. However we need to remember the basic principle that the basic control is the relationship between the light and the probability of getting safely across the street--the consequence we are interested in. The relationship of crossing to safety is more obvious late at night when there is little traffic and therefore little risk in crossing the same intersection at any time. Street crossing will be much less perfectly related to the color of the light under these conditions.

It is important to learn to recognize when certain behaviors are appropriate and when they are not. This means bringing behavior under the stimulus control of cues related to the appropriate situations. Clinically we have two kinds of problems that may occur in relation to stimulus control. We may have too much discrimination. An example would be the kind of appropriate behavior a person may engage in in a remedial institution and his irresponsible behavior when he gets back into his normal living environment. His appropriate behavior is under the stimulus control of the institution and is not available to him in the situations where he really needs it.

The second problem we meet clinically occurs when there is too little discrimination. An example might be the mother who fails to say "No" to her children when she probably should. To her, loving the children means an indiscriminate granting of their requests.

Another example is the little child, just learning to talk, who embarasses every male visitor to the home by calling him "Daddy." The "Daddy" response has failed to come under the specific stimulus control of cues unique to his father. Generally we can correct these deficiencies in stimulus control by (a) differentially reinforcing the response only when the appropriate cues are present and (b) by manipulating the degree of similarity between the stimulus alternatives involved. The greater the similarity in these situations, the more difficult it is to get discrimination. The less similar the situations, the easier it is to get discrimination. However the differential reinforcement appears to be crucial (Terrace, 1966).

Stimulus Control and Christian Growth

Relating the principles of stimulus control to the question of Christian growth, we have already recognized that as Christians we often know how to do things, but we fail to do them in all of the circumstances where they are needed.

Deacon Jones was doing well
He never missed a Sunday
But Deacon Jones went straight to hell
For what he did on Monday.

It's no trick at all to love lovely people--anybody can do that. The Christian challenge which we discussed earlier is to love people who are difficult and unlovely. That immediately introduces and defines a stimulus control problem. Our loving behavior is too highly discriminated. This is, of course, the problem of discrimination and racism so deeply imbedded in much of our church. Many of us here today know ourselves to be more prejudiced than we want to be. What can we do?

There are two important approaches and, I think, related resources within the Christian faith. First is to accentuate the sameness between the lovely and the unlovely. Researching the people can often help us with that. Often, though by no means always, we can find reasons for things we like and do not like in people, and understanding these helps us to see people more equally.

A scriptural principle is also relevant here--Jesus Christ as Lord. We believe that he loved and died for all men. Few of us would feel that we have any right to reject those he has accepted. Nor could we honestly remain indifferent about those we believed God to be really concerned about. This notion is set forth quite clearly in 2 Corinthians 5:17f. Paul talks about viewing men from a "human point of view." I suggest to you that this means viewing them in terms of our understandable learning experiences and cultural influences--our prejudices. Paul says that Christians should view man in this way no longer. Instead we are to view them "in Christ." He goes on to talk about God's reconciliating ministry which is responsible for our salvation and equally for the salvation of the other man. Another way of saying this, relevant to our topic, is that Christian growth involves the ability to perceive men as similar because we perceive them "in Christ."

The second approach is closely related to the first and a direct extension of what has been discussed earlier. It has to do with differential reinforcement. Our discriminated loving behavior persists most of the time because the culture supports it by differentially reinforcing the love of one person and not reinforcing the love of another person. To the extent that Christ is Lord over culture, to the extent that he is operative as a reinforcer through his approval of our actions and as role model; to that extent the patterns of prejudice will encounter a competing pattern of reinforcement which will not support our prejudicial discriminations. As I John 4:20 reminds us, if we do not love the person we see, we cannot properly say we love the God we do not see.

Summary

We have touched on many aspects of Christian growth in this very superficial review of some of the important principles of Behavior Modification. I'd like to attempt a summary of what I have wanted to say, in hope that it might dispel some of the confusion that may have been created.

We first considered the reduction of anxiety by means of extinction and counter-conditioning. In this connection I pointed to the important role of anxiety and suffering in our growth as persons and as Christians, and to the decision which ought to be very carefully made regarding the wisdom of relieving some types of anxiety until that anxiety has had a chance to do its work in us. I also attempted to suggest some of the ancient resources for dealing with anxiety which are found in the Psalms and which are not too dissimilar from some of the modern techniques.

We then turned to a consideration of ways to develop new behavior or modify existing behavior in desired directions. The most important method of social learning appears to be modeling and imitation. In this context I discussed the concept of role model and the ancient Christian confession of Jesus Christ as Lord. Christ is a model for Christian growth, and Christian growth is in part a process of imitation.

The second approach to the development or modification of behavior was the operant approach, described in terms of a five element model to be read, "Antecedent events lead to Behaviors which lead to and are controlled by Consequences." The first task using this approach is to define the behavior in which we are interested. The question was raised and discussed as to just what behavior is involved in Christian growth. The basic principle of operant behavior modification is that operant behavior is controlled by its consequences. Suggestions were made regarding reinforcers which were thought to be important to Christian growth, including prominently the approval of Christ as Lord and Role Model and also the affection, encouragement and involvement of the Christian Community--a human group of people with whom life is shared.

The delay of reinforcement, the time between a behavior and the experience of its consequence, was shown to be important to behavior modification and also to have important implications for Christian theology and for Christian growth. Christian growth demands conditions which support responsible Christian behavior with adaptive long term consequences in the absence of immediate rewards and sometimes in the face of immediate aversive consequences.

Finally, I discussed the question of stimulus control, the principles by which behavior comes under the control of certain antecedent stimuli. This was related to the problem of prejudice in the church and in relationships, and it was suggested that Christian growth in this respect can be facilitated by viewing of persons in Christ, loved and redeemed by him and thus more equal and similar to ourselves and to each other. Also important is the breakdown, under the mandate of Christ as Lord, of the culturally based differential reinforcement, which rewards loving behavior to some and discourages it to others thus maintaining our prejudicial attitudes. Since the Savior was himself one of the despised and rejected, we who love him must accept the mandate of relating our loving behavior to the cues that mark others as being despised--to the unlovely.

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RE-VITALIZING THE CHURCH

by

Philip A. Anderson, Ph.D. *

I want to tell you today about the current work with seminary students and churches which my colleague, Arthur Foster, and I are carrying on under the theme of an intensive experience of the house church. The presentations of this conference --drama, attitude change, communications, growth groups, behavior modification -- are all potentially part of a house church experience.

Salvation is the work of the church and I am interested in revitalizing the church in order that it might "save" man. Let me identify my theological stance while reminding you that I believe that your theological stance can be incorporated within the intensity of what I will shortly describe as the house church process. Salvation is a new relationship between man and God and man and man. Man struggles to find a righteous, kind, loving God and he also struggles to find a loving neighbor. It is my conviction that the church is in trouble today and needs revitalizing because it has not helped very many people find a new relationship to their neighbor. The church may have helped them find a new relationship to God but my theology says that God and neighbor cannot be separated. "If you cannot love your neighbor whom you have seen, how can you love God whom you have not seen?" The Incarnation is to be taken seriously. As Christians we are called to love God and to love our neighbor.

I grew up in a small ethnic community and attended the conservative, nearly fundamentalist church of this group. I went through all the verbalizations about being "saved" at the age of fourteen. I tried to believe. Nothing radical changed in my life and the people around me did not become any more loving and I did not either. I went to a liberal college and during the course of those four years I left the church of my parents. This was during the Second World War. In my desire to serve mankind I entered seminary. In the course of college and seminary I discovered a church concerned with man's relationship to man, with social action, with war, peace, justice, love, poverty and all of the blockages in man's relationship to man. I became a minister of the Congregational Churches which subsequently merged with the Evangelical and Reformed Church to become the United Church of Christ. After serving in a parish for some years I joined the faculty of the Chicago Theological Seminary.

I believe that God is at work in the world. The church is not the sole repository of his power and love and justice. Other people

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* Dr. Philip A. Anderson is Professor of Pastoral Theology at the Chicago Theological Seminary

and other disciplines discover ways in which man finds and becomes a loving neighbor. These insights and skills are available for the life of the church, and they may represent God's revelation of his ways and his love within the world. We need to test these methods by the central Gospel commandment of love..

I have steadily pressed dialogue, man to man and in small groups, trying to discover ways in which a man's relationships to his neighbor could participate more adequately in the life of love, the kingdom of God. Five years ago I wrote the book, "Church Meetings That Matter," describing the theory and the practice of enabling small groups of the church to incorporate trust, care, love, communication, and responsibility for one's neighbor in the midst of a church group. Since that time I have been increasingly concerned to take seriously the enabling of love and care in small groups. During the last year my colleagues and I have discovered a new intensity and breakthrough in relationships in what we have come to call the house church experience.

One way to conceptualize the re-vitalizing of the church is through three questions. The whole history of the church, its practice and its theology, has been an attempt to answer these three questions. First, what is "wrong" with man? By "wrong" I mean such descriptive phrases as unfinished, immature, childish, unfulfilled, in a word, what is the matter with man, what does he need to be saved from? Second, what will put man "right"? What methods and what experiencing will enable man to overcome his "wrongness"? Third, what will man look like when he is "right"? I realize that these are relative terms, "wrong" and "right," there is no perfectionism or final solution in them. We are all in process but the church does claim to help men and women change, be transformed, and to be saved. You will have your own answers to these three questions but I believe your therapeutic practice and your church life should also have answers to these questions. I would like to share mine with you.

What's wrong with man?

A troubled person (something is "wrong") feels unloved and worthless, acts irresponsibly and secretly, in ways which do not fulfill the covenants he has made or should make with himself, with significant others, with the world and with God. This definition can be elaborated in four sections.

1. "I am unloved and unlovable." The person feels rejected, alienated, lonely, and estranged from the people around him. A recurrent theme in such persons, "If people knew what I am really like they would not love me."

2. "I am nobody; I am of no worth to myself or to others." The person feels unsure of himself, parts of himself are forgotten or ignored, and this lack of integration contributes to the feeling that "I am no good."

3. "I must keep myself secret, hidden and closed from the persons around me." The person has broken communication with the people in his life. He lets no one know of his hurt or his anger or his fear. He lives an isolated existence. Very often this person is filled with anxiety about the past (guilt), anxiety about the present (meaninglessness and boredom), and anxiety about the future (death). This "wrong" person carries all of this burden by himself.

4. "I act irresponsibly." The covenants which the person has made with himself, with significant others, with the world and with God are not kept. He unilaterally changes his part of the arrangement. His behavior does not honor the agreements he has made. He is selfish.

What will man look like when he is right?

The "right" person will have turned these "wrongnesses" into positive affirmations. He will be able to make the following statements:

1. "I am lovable. I can give and receive love." This person experiences the relationship of love which is at the heart of the Biblical message. "We love because he first loved us." "Love is of God, if you cannot love your neighbor whom you have seen how can you love God whom you have not seen?" The person knows he is lovable; he is loved and can love others.

2. "I am somebody. I am a person of worth to myself and to others. I am a whole person." This person experiences the Biblical theme that all men are brothers and of equal worth. In Christ there is no distinction, neither slave, nor free, male nor female, all are children of God. This personal transformation into a sense of worth finds a corollary in the social transformation which comes to a people when they realize that they are somebody. For example, the four thousand participants at the Saturday morning meeting of Operation Breadbasket in Chicago affirm the black experience, black worth, and black power by shouting, "I am somebody. We are somebody." This feeling that a person is of worth changes his whole outlook toward himself, others and God.

3. "I can share my hurt, pain, fear, anxiety with others. I do not have to live alone. I can be in communication with others and live. My secrets do not alienate me from other people. Sharing my secrets allows me to enter into the common humanity, the humanness of all people." Biblically, this is the realization that we must bear one another's burdens. Ultimately we cannot bear our own burden, alone.

4. "I am responsible for my behavior. I take feedback from other people about my behavior. I honor the covenants I have made or I renegotiate the covenants with the persons around me. I come off straight with my feelings and allow people to know where I am living." Biblically, the covenant theme runs through the history of the Hebrew people. When they kept the covenant they had made with God, there was peace and harmony and good will. When they acted irresponsibly in relationship to their covenant with God, there was estrangement and trouble.

Love, worth, openness, responsibility are the four major aspects of relationship which I find in myself and in other persons. I believe these themes are universal. The church is called to help man become more "right," i.e. loving, worthwhile, open and responsible.

What will put man right?

Very simply, what will put man right is the experiencing of what he needs, (love, worth, openness, and responsibility), in the here and now. Marshall McLuhan has caught this truth in his phrase "The medium is the message;" the method is the content of our work with people. The church has the message -- love when it is perfected will cast out fear, anger, pain, and loneliness. Too often our medium, that is our life together, has been everything but an experiencing of these central needs. For the person who is struggling with his "wrongness" we must provide a new experiencing, a relearning, a re-conditioning, in the here and now through which a person experiences himself as lovable, worthwhile, free-to-be-open and behaviorally responsible. We need to provide situations where this transformation can occur.

The New Testament house church was a small group of people who met in a home and experienced love, worth and care. My colleagues and I, in extended sessions of encounter with small groups of students, churchmen and ministers, have experienced this life together, in which persons move from "wrongness" to "rightness." Such experiencing cannot be only a "head trip" of ideas, it must include awareness and expression of feelings and the tryout of new behavior. As Sam Keen says, Protestantism has proclaimed a salvation by ear alone without regard to feelings and body.

I would like to share with you some of the data which we have been collecting from the persons who have experienced this house church intensity with us. The first episode comes from a person participating in a 24-hour marathon which had begun the previous evening. Here are his own words about his experience:

> Towards sunrise, as we took a break for rest and breakfast, I began to feel the intense loneliness welling up inside me -- so much of it was heaped up that I felt physically ill, as if I was about to be devoured by my own body, disintegrated or decomposed right there. I shared what was bothering me with a friend, but that was not enough. Somehow I had to reach out to the rest of the group, and after our break I did.
>
> It was not easy. Words came slowly, but the words were cathartic. I could feel myself recomposing. As I finished my story, I still felt a tremendous loneliness and a fear at the possibility that what I had revealed of myself might be rejected by the group -- that they could not love me because of it. (He was carrying a burden of irresponsible behavior. He

had several "secrets" which were part of his struggle to be human but which he felt placed him outside of humanity.)

The leader wanted me to ask them individually if they could love me. I was still afraid, but remembering the wonderful effect the game of "pass the body" had once had on a friend I asked if we could play that. (This is a trust experience in which the person in the middle of the group allows himself to be passed gently around from person to person and finally lifted up, rocked and laid down on the floor.)

I was tight at first, as I was passed around and across the circle. I was still concerned, "Whose hands are these? Does he hate me?" But the individual hands soon fused and I felt an almost mystic sense of oneness around me. In the theologizing after the marathon, I called that experience the most vivid and real mystery of reincarnation of Christ I have ever witnessed: that moment that group of people became the Body of Christ -- the oneness of community which the church is supposed to be. I was surrounded and supported by Christ's love -- he was present to me.

Then I was lifted into the air, and transported through space. Someone began to softly sing a spiritual which also transported me through time. The group joined in the singing but it was a far away and silent song. It expressed love and concern and unity.

As I opened my eyes I saw care. I was still a little bit afraid, uneasy, not always seeing individuals again. I was afraid the unity would be broken. But then the leader asked me again to go around the group individually asking for their love. I was ready this time and I went to several persons. I knew that I was supported. In short, and very unpoetically but perhaps more meaningfully, I felt great!

The community began to form, in my eyes, at that moment. And as the afternoon grew out of the morning, a few more individuals had revealed their troubles, and we had responded. My experiences had left me so exhausted that I am not certain I responded as fully as I should have, but I began to feel what it really means to love someone and to be concerned for them.

A week later our group met again and something significant happened there. . .I began to explain that I felt troubled again. I felt cheated. I had received their love so fully that now I wanted to give love to them. And some of them had left me no openings in which to receive my love. I wanted them to spill out their problems, or their sins, or whatever was bothering them.

What happened was a revelation. Four individuals opened themselves by revealing not what was troubling them, but what was

> meaningful to them....They were not troubled by something so deep or by something in the past -- they simply wanted to be loved in the present. To be loved as individuals with feelings, if not sadnesses, to be loved in happiness, if not in misery.
>
> We had treated them like two-dimensional cutouts. They are stable individuals, we had said, they don't need our love. Only an equal need to be loved where they are at. To be recognized as three-dimensional fully human beings, not cutouts. Human beings with feelings and shortcomings.
>
> It was a fantastic feeling, and one which gave me a great deal of insight. I had seen the house church marathon as a device to force people to "spill out their guts" -- but it can be a celebration, a reaching out when people aren't troubled. A way of ministering not only to sickness but to happiness. A way of recognizing people as human beings.

This personal report illustrates all of the themes and demonstrates the movement from "wrongness" to "rightness." Here are a few more short reflective excerpts from other participants in the house church experience.

> Having had many psychotherapy sessions I must say the group experience is much more meaningful -- an inert psychiatrist sitting in a chair made me feel very alone and frightened. The love, support, reassurance and physical touch of other people when sharing a difficult feeling makes me feel I am glad I shared it. I feel part of the human race. I felt more trusting and liked the people better as I saw them in a larger context. I realize that in most situations of encounter with persons that only the mass is seen and that other people may see a small part of me. The church, as I know it, is the coldest, unfriendliest place. The church leaders need this experience so that they can work together with trust and set an example for the congregation.

A second person writes this sentence:

> I experienced warmth, pain, fear, sorrow, apprehension, joy, new respect for others, anger, frustration, bewilderment, relaxation and very much the love of others.

When did you and I experience all of these central feelings in church? Another person wrote:

> The potential in the reforming of the church is tremendous based on my parish experiences. This (house church) is a means of thawing God's frozen people and re-vitalizing the church. It could be one answer for youth's quest of caring which they do not see in the church today and is a method of developing theological understanding as well as enriching and changing it.

> I feel at peace. I have left the burden of aloneness, and feel new hope for the future.

What will move man toward "rightness"? Personal experiencing of love, worth, openness and responsibility in an intensive group which we have called the house church have provided a new beginning for many. Although this kind of intensive group life is sometimes available in the secular world, the church has an opportunity beyond that of the growth centers and encounter groups. The church is an ongoing community in which people can be sustained and encouraged and enabled, not just for a weekend but for a lifetime. The church can be and, I believe, ought to be, an experience of a style of life to which people commit themselves and through which they are continually renewed and "righted."

Becoming known is a powerful catharsis. Through its practice of confession the church has always been aware of this power for "righting" persons. Too often the confession has not been made in such a way that the significant others could be of ongoing help to the person. It is not enough for a person to be known by a stranger or by God alone. One's fellow can be of help when he knows the person's struggle and needs.

In the house church experience the minister or leader is not a remote expert; he is fully human and vulnerable and needy, just like all the other members. It is an "along-side" kind of ministry in which community is built. I believe that your skills and experiences and methods can be utilized within this house church model. Whatever your role -- minister, psychologist, psychiatrist, social worker, teacher -- there are people in your churches who are hungering to be part of a loving caring community.

LITURGY OF SUPPORT

the Rev. J. Harold Ellens, Liturgist

Pastor: The Spirit of God is bearing witness with our spirits that we are the children of God. Rom. 8:16.

I. Father, we delight in our Sonship,
We confess that we do not look like your sons.
Sometimes we worship ourselves -
Our money, our race, our gadgets,
The things our hands have made.
II. Frequently we have reduced the gospel to triviality,
Worship to perfunctory church attendance,
Commitment to conventional respectability.
I. Have mercy upon us, O God.
II. We as the Church, have often tamed the gospel,
Made it a religion of caution and peace of mind,
Have shunned the cross, the venture of true spirituality.
We have praised the prophets of the Bible,
But sometimes stoned the courageous persons in our own denominational fellowship.
I. Lord, have mercy upon us.
II. Today people are hungry, Children die of malnutrition.
Nations starve in ignorance for want of Truth.
Human souls and lives are blighted in blindness for want of the enlightening gospel.
I. Lord, help us to find the way to serve the cup of cold water;
To provide the meat of Your Word
For those who hunger and thirst for righteousness.

* * *

II. We live in an exciting era of revolution.
New nations are being born;
People long down-trodden are rising to claim
Their heritage as bearers of Your image.
Populations are expanding;
Societies and cultures are maturing;
The infinite new world of space is opening before us.
And through it all; we, the Church of Jesus Christ,
Are not the salting salt, The leavening leaven -
The redeeming force which should mold the shape of this new world aborning.
I. Awaken us, O Lord; Make us aware; Teach us to care.
II. You have created this grand universe.
Our mandate is to make it fruitful,
To multiply, to replenish Your creation.
Making it realize its destiny -
The articulation, through every facet of reality,
Of Your infinite wisdom, power, beauty, and love;
To bring all things into service of Jesus Christ and His Kingdom.

I. Lord forgive us for insensitivity to the symphony of creation.
To our mandate to bring it to fruition in singing Your glory,
To your redemptive destiny for the world of men and things,
To the symphony of healing grace.
II. Father, you made us one people, Members one of another.
We wish to heal the divided body of Christ - The Church,
Dismantling barriers of race, class, polity, and theological prejudice,
I. We wish to be agents of reconciliation.
II. We wish to by your Twentieth Century Incarnation.
I. To the furtherance of the gospel,
To daring witness in the power of the Spirit,
To reconciliation of all things of our world in Christ,
To the glory of God: the Father, Son, and Holy Spirit -
II. We dedicate ourselves, O God.
I. To the mission of the Church in the world,
Proclaiming Jesus as Lord,
That all men and nations might acknowledge His reign -
II. We dedicate ourselves, O Christ.
I. To costly healing of the world:
Not cautious places of easy retreat,
But at the busy intersections of the life of our culture,
Whatever our role may be -
II. We dedicate ourselves, O Lord.
I. To the support of each other.
II. We dedicate ourselves.

Pastoral Prayer (sung in unison)

Where cross the crowded ways of life,
Where sound the cries of race and clan
Above the noise of selfish strife
We hear thy voice, O Son of man.

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

From tender childhood's helplessness
From woman's grief, man's burdened toil
From famished souls, from sorrows' stress
Thy heart has never known recoil.

The cup of water given for thee
Still holds the freshness of thy grace;
Yet long these multitides to see
The sweet compassion of thy face.

O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the cities' streets again.

Till sons of men shall learn thy love,
  And follow where thy feet have trod,
Till glorious from thy heaven above,
  Shall come the city of our God.

* * *

BENEDICTION

"Now the God of peace, who healed from our dying Jesus Christ, the pastor of all men; empower you by the dynamic guarantees of His affection, so you are completely able to do His will."

May He effect in you everything that rings true to Him, through Jesus Christ. To Him be unending adulation. AMEN.

Hebrews 13: 20,21

Convention Program

THURSDAY, APRIL 16, 1970

8:30 A. M. – REGISTRATION – Lobby – Fine Arts Center

9:00 A. M. – OPENING OF THE CONVENTION
Presiding: G. Roderick Youngs, Ed.D.
Welcome: William Spoelhof, Ph.D.,
President of Calvin College
Devotions: The Rev. Jacob D. Eppinga

9:30 A. M. – "ATTITUDE CHANGE: RESISTANCES AND CONFLICTS"
Chairman: William H. Kooistra, Ph.D.
Speaker: WILBERT J. McKEACHIE, Ph.D.

10:30 A. M. – REFRESHMENTS – Lobby

11:00 A. M. – DRAMA IN THE CHURCH
Leaders: Dennis Hoekstra, B.D., Ed.D. and Robert Meyering, A.B.
Calvin College Thespians: "CHRIST IN THE CONCRETE CITY"

12:30 P. M. – LUNCHEON AND ANNUAL BUSINESS MEETING (Calvin Dining Hall)

2:00 P. M. – "COMMUNICATIONS – NOW"
Chairman: Stuart Bergsma, M.D.
Speaker: S. KENNETH BERGSMA, Ph.D.

2:45 P. M. – DEMONSTRATION – "RELIGIOUS GROWTH IN YOUNG CHILDREN"
Teacher: MARY T. BOEREMA, M.A.

3:15 P. M. – REFRESHMENTS – Lobby

3:45 P. M. – "CHRISTIAN GROWTH GROUPS"
Speaker: RAYMOND H. KRETZSCHMER, B.D.

4:45 P. M. – DIALOGUE – PARTICIPANTS OF THE DAY AND THE AUDIENCE
Moderator: PHILIP R. LUCASSE, Ed.D. (Cand.)

6:30 P. M. – DINNER – Calvin Dining Hall

8:00 P. M. – "AN ADLERIAN APPROACH TO COUNSELING"
Presentation and Demonstration
Chairman: William H. Kooistra, Ph.D.
Speaker: BERNARD H. SHULMAN, M.D.

FRIDAY, APRIL 17, 1970

8:30 A. M. – REGISTRATION

9:00 A. M. – "CREATIVE WORSHIP"
Leader: The Rev. J. HAROLD ELLENS

9:30 A. M. – "GROWTH THROUGH BEHAVIOR MODIFICATION"
Chairman: Jack Wiersma, Ed.D.
Speaker: EDWIN A. HALLSTEN Jr., Ph.D. (Cand.)

10:30 A. M. – DEPTH GROUPS

1. Behavior Modification in Education – Mr. Hallsten
2. Behavior Therapy – Mr. Talsma
3. Creative Worship – Mr. Ellens
4. Drama in the Church – Dr. Hoekstra and Mr. Meyering
5. Groups in the Church – Mr. Kretzschmer
6. Multi Media Communications – Dr. Bergsma

12:30 P. M. – LUNCHEON
Meeting of new Board of Directors

2:00 P. M. – "REVITALIZING THE CHURCH"
Chairman: Floyd Westendorp, M.D.
Speaker: PHILIP A. ANDERSON, Ph.D.

4:00 P. M. – LITURGY OF SUPPORT
Liturgist: The Rev. J. HAROLD ELLENS

ADJOURNMENT

BOARD OF DIRECTORS

President	G. Roderick Youngs, Ed.D.
Vice-President	William Kooistra, Ph.D.
Treasurer	Philip Lucasse, M.A.
Executive Secretary	William L. Hiemstra, Ph.D.
Director	Robert Baker, M.D.
Director	Stuart Bergsma, M.D.
Director	Jim Kok, B.D., M.A.
Director	Ronald Rottschafer, Ph.D.
Director	Don L. Van Ostenberg, M.A.
Director	Floyd Westendorp, M.D.
Director	Richard Westmaas, Ph.D.
Director	Jack Wiersma, Ed.D.

Participants

WILBERT J. McKEACHIE

B.A. – Michigan State Normal College
M.A. – University of Michigan
Ph.D. – University of Michigan
Chairman, Department of Psychology, University of Michigan

S. KENNETH BERGSMA

A.B. – Calvin College
M.A. – Michigan State University
Ph.D. – Michigan State University
Director, Audio-Visual Communications Division, Christian Reformed Laymen's League

J. HAROLD ELLENS

A.B. – Calvin College
B.D. – Calvin Theological Seminary
Th.M. – Princeton Theological Seminary
Ph.D. (Cand.) – Wayne State University
Pastor, University Hills Christian Reformed Church, Farmington, Michigan

EDWIN A. HALLSTEN, Jr.

B.A. – Gustavus Adolphus College
B.D. – North Park Theological Seminary
M.A. – University of Illinois
Ph.D. (Cand.) – University of Illinois
Executive Director, Institute for Human Resources, Pontiac, Illinois

PHILIP A. ANDERSON

A.B. – Macalester College
B.D. – Chicago Theological Seminary
Ph.D. – University of Edinburgh
Author – *Church Meetings That Matter*
Professor of Pastoral Theology, The Chicago Theological Seminary

Participants

JACOB D. EPPINGA

A.B. – Calvin College
B.D. – Westminster Theological Seminary
Author – *The Soul of the City*
Pastor, LaGrave Ave. Christian Reformed Church, Grand Rapids, Michigan

MARY T. BOEREMA

A.B. – Calvin College
M.A. – University of Michigan
Curriculum Advisor to Church School, LaGrave Ave. Christian Reformed Church, Grand Rapids, Michigan

DENNIS HOEKSTRA

A.B. – Calvin College
B.D. – Calvin Theological Seminary
Ed.D. – Teachers College, Columbia University
Assistant Academic Dean, Calvin College

RAYMOND H. KRETZSCHMER

A.B. – Adrian College
B.D. – United Theological Seminary
Advanced training in Psychodrama
Minister, Grand Rapids Youth Ministry

ROBERT MEYERING

A.B. – Calvin College
B.D. (Cand.) – Calvin Theological Seminary

BERNARD H. SHULMAN

M.D. – University of Chicago Medical School
Faculty, Alfred Adler Institute of Chicago
Assistant Professor, Northwestern University Medical School
Chairman of Department of Psychiatry, St. Joseph's Hospital, Chicago

EUGENE TALSMA

A.B. – Calvin College
M.S.W. – University of Michigan
Executive Director, Family Service Agency of Genesee County, Flint, Michigan

MINUTES OF 1970 ANNUAL MEETING OF THE CHRISTIAN ASSOCIATION FOR PSYCHOLOGICAL STUDIES

1. G. Roderick Youngs, President, called the meeting to order at 1:15 P.M. at the Calvin College Dining Hall (Knollcrest Campus) on Thursday, April 16, 1970.

2. The President declared a quorum present.

3. The minutes of the Annual Meeting of April 10, 1969 were approved as they were printed in Proceedings 1969.

4. The report of Executive Secretary was adopted as presented:

    1. C.A.P.S. continues to grow. Membership comparisons at time of Convention:

1965	161	1968	304
1966	200	1969	352
1967	240	1970	374

    During the year we lost 40 members - 2 by death and 38 resigned or were dropped for non-payment of dues. We overcame this attribution by gaining 62 new members.

    Perhaps some of the loss of 38 members is normal attrition, but I feel we can stimulate interest among members residing outside of the Midwest area by forming regional chapters and sponsoring area conferences.

    2. The Board of Directors submits to the Association the following revision to the Constitution:

    Article IX. National Advisory Council.
    A. The functions of the National Advisory Council will include assisting the Directors in planning for regional conferences, national conventions and to promote the general purposes of the organization, etc.
    B. The National Advisory Council shall meet at least once a year at the discretion of the President of the Board of Directors.
    C. Members of the Council are to be elected by the membership of regional chapters (see By-Laws); for geographical areas where we do not have regional chapters, the Board will make the appointments.
    D. The Board of Directors will decide annually the number of geographical areas and the number of representatives.
    E. The term of office for representatives will be three years. Each representative may serve two consecutive terms.

    3. Four Newsletters were mailed since our last Convention. Members are urged to submit news, information and notices of changes of address to the executive secretary.

4. Last year we had a total of 196 persons registered at the Convention. Three days before our current Convention we had a total of 165 advance registrations and as of this noon we report 262 registrations.

5. Several libraries and individuals have purchased Xerox and microfilm copies of past Proceedings (1954-1967) from University Microfilms, Ann Arbor (from which C.A.P.S. receives a 10% royalty fee).

6. Copies of 1968 and 1969 Proceedings are available from the C.A.P.S. office and are offered for sale at this Convention at a cost of $3.00 each.

7. The terms of office of the following Board members expire this year: Stuart Bergsma, Wm. L. Hiemstra and Philip Lucasse are not eligible for reelection since they have served two terms. Robert Baker has served one three-year term and is eligible to serve another term.

Respectfully Submitted

Wm. L. Hiemstra

The report of the Treasurer was adopted as presented:

Treasurer's Report

(March 1, 1969 - February 28, 1970)

March 1, 1969 - Balance on Hand		$2,853.16
Receipts:		
Membership Fees	$1,835.25	
Sale of Proceedings	135.50	
Convention Registrations & Member Fees	3,310.27	
Savings Acct. Interest	57.42	
Misc.	50.25	
Total Receipts		5,388.68

Disbursements:

Convention	
Meals	$1,660.02
Speakers	580.61
Facilities	128.75
Program Exp.	220.55
	2,589.93

Balance on Hand (Brought forward)	$2,853.16
Total Receipts (Brought forward)	$5,388.68

Disbursements:

Convention (Brought forward)	$2,589.93
Clerical Exp.	233.20
General Supplies & Postage	188.28
Exec. Sec. Honorarium	1,000.00
Refunds for Overpayment	28.07
Mich. Sec. and Corp. Comm.	10.00
Board Travel and Expense	458.32
Proceedings (Prtg.)	1,233.75
Printing	129.95
Misc.	50.44

Total Disbursements	5,921.94
Balance on Hand - February 28, 1970	$2,319.90

6. Election of Directors
   a. Members of the staff of the Calvin Psychological Institute were asked to serve as tellers.
   b. Dr. Youngs expressed thanks to the members of the Board whose terms of office expire this year: Stuart Bergsma, Philip Lucasse, Wm. L. Hiemstra, and Robert Baker.
   c. The Association voted to accept the following slate of nominees presented by the Board: (notations indicate those who were elected).

Education/Academic	Alfred Reynolds - Elected
(vote for one)	Kenneth Sebens
Pastoral	Robert Nykamp - Elected
(vote for one)	Paul Miller
Psychiatry	David Busby - Elected
(vote for one)	Basil Jackson
Psychiatry	Robert Baker*- Elected
(vote for one)	Ronald Van Valkenberg

* Incumbent

7. Dr. Youngs expressed appreciation for the services rendered by the 1970 Convention Committee: Wm. H. Kooistra, Chairman; G. Roderick Youngs, Arrangements Chairman; Floyd Westendorp and Jack Wiersma.

8. The Association voted to amend the Constitution in the following manner in re National Advisory Council: See item 2 in the Secretary's Report.

9. The Association reacted favorably to the matter of adding three members to the Board of Directors (two from Social Service and one from Elementary Education) which the Board will consider at subsequent meeting.

10. It was announced that there would be a meeting of the new Board of Directors at luncheon on Friday, April 17, 1970.

11. Adjournment at 1:45 P.M.

Respectfully submitted,

Wm. L. Hiemstra
Secretary

1970
MEMBERSHIP DIRECTORY

(corrected through July 30, 1970)

EAST

Maryland

Karst J. Besteman, M.S.W.
809 Hillsboro Drive
Silver Spring, Maryland 20902
Joseph H. Pattison, M.D.
213 Red Pump Road
Bel Air, Maryland 21014
John Lee Tan, M.Ed.
Baltimore South Hall #121
University of Maryland
College Park, Md. 20472
Kenneth O. Williams
5444 Hound Hill Court
Columbia, Maryland 21043

Massachusetts

Daniel Dekker, A.B.
745 Commonwealth Ave.
Boston, Mass. 02215
Theresa De Vries, M.S.W.
510 Highland Ave.
Malden, Mass. 02148
Arthur W. Forrester, S.T.M.
52 Moynihan Road
South Hamilton, Mass. 01982
Paul R. Kramer
17 Holyoke, Apt. 3
Boston, Mass. 02116
Wm. H. McKain, Jr.
P.O. Box 366
Townsend, Mass. 01469
Barbara Olin, M.R.E.
105 Hammond Road
Belmont, Mass. 02178
Cecil R. Paul, Ph.D.
131 Beach St.
Williston, Mass.
Norvell L. Peterson, M.D.
Box H. Webster Avenue
Beverly Farms, Mass. 01920
Beatrice Peterson, R.N.
Box H, Webster Avenue
Beverly Farms, Mass. 01920
Orlo Strunk, Jr., Ph.D.
School of Theology
Boston University
745 Commonwealth Ave.
Boston, Mass. 02215

New Hampshire

Kirk E. Farnsworth, Ph.D.
R.R. 1 Dover Rd.
Durham, N.H. 03284

New Jersey

Robert G. Bayley
100 Stockton St. Apt.K-1
Princeton, New Jersey 08540
Patricia Jean Beatty
260 Highwood Ave.
Ridgewood, N.J. 07450
Joseph Daniels, M.D.
627 Goffle Hill Road
Hawthorne, New Jersey 07506
Anthony Florio, Ph.D.
75 North Maple Ave.
Ridgewood, New Jersey 07450
Theodore J. Jansma, B.D.
638 Goffle Hill Road
Hawthorne, New Jersey 07506
Hugh A. Koops, B.D.
New Brunswick Theol. Seminary
17 Seminary Pl.
New Brunswick, N. J. 08901
Stanley A. Rock, B.D.
Box 33
Blauwenberg, New Jersey 08504
Richard Rosendale, M.D.
644 Goffle Hill Road
Hawthorne, New Jersey 07506
Leo L. Sell, M.D.
250 Kings Hwy., East
Haddonfield, New Jersey 08033
Jacob Stam
140 Market St.
Paterson, New Jersey 07505

New York

Samuel Barkat, Ed.D.
149 Central Drive
Briarcliff Manor, N.Y. 10510
John Cooper, B.D.
R.D. #1
Palmyra, New York 14522
S. James Daniels, B.A.
325 E. 34th St.
New York, N.Y. 10016

New York (cont.)

Anthony P. Markello, M.D.
225 Geneva Rd.
E. Aurora, N.Y. 14052
Warren G. Martens, B.D.
101 Strawtown Road
W. Nyack, New York 10994
Floyd F. McCallum, Ed.D
Houghton College
Houghton, New York 14744
George L. Merz, B.D.
R.D. 2
Homer, New York 13202
James L. Noether, M.A.
Pike Road, Box 47
Centerville, New York 14029
William L. Nute, Jr.,M.D.
19-G 501 W. 123rd
New York, New York 10027
Raymond P. Peterson, Ph.D.
48 South Prospect
Plattsburgh, New York 12901
Dorothy M. Ruhl, A.B.
Box 324
East Rochester, N.Y. 14445
Jean Saunders, M.A.
271 Cloverside Drive
West Seneca, New York 14224
Charles Vander Beek, Th.M.
15 Himrod St.
Brooklyn, New York 11221

Pennsylvania

John R. Barron
737 Cottonwood Dr.
Monroeville, Pa. 15146
R. Dale Chaddock, M.Ed.
Youth Guidance, Inc.
Suite 600, 100 - 5th Ave. Bldg.
Pittsburgh, Pa. 15222
Benjamin W. Champion, Ed.M.
2615 Crum Creek Dr.
Berwyn, Pa. 19312
Mrs. Kenneth J. Coeling
400 Swissvale Ave. Apt.25
Pittsburgh, Pa. 15221
Carl H. Derk, Th.M.
401 Orlando Avenue
State College, Pa. 16801
Richard W. Gray, D.D.
407 North Easton Road
Willow Grove, Pa. 19090
Gilbert L. Hoffer
832 Fremont St.
Lancaster, Pa. 17603
Ronald N. Homa, M.S.
501 Holmes Street
Pittsburgh, Pa. 15221
Jack O. Hyle, Ph.D.
P.O.B. 155
Hummelstown, Pa. 17036
James W. Kuhns, Ed.D.
205 Diamond Street
Hatfield, Pa. 19440
Kenneth Markley, M.A.
104 N. 26th St.
Camp Hill, Pa. 17011
Richard A. Moyer, B.S.
751 1/2 N. Eighth St.
Allentown, Pa. 18102
Frank W. Newman, M.D.
15 Morgan Circle
Swarthmore, Pa. 19081
Cathy Schilke, M.S.
200 Highland, Apt. 600
State College, Pa. 16801
William L. Secor,Jr., M.A., Th.B
6621 Devonshire Heights Road
Harrisburgh, Pa. 17111
Rowland Shank, M.S.
44 Sycamore Lane
Palmyra, Pa. 17078
Richard Lee Showalter
7586 Morningster Ave.
Harrisburgh, Pa. 17112
Gareth T. Sweatman, M.Ed.
601 Winterberry Dr.
Monroeville, Pa. 15146
Victoria Wennerstrom, A.B.
R.D. #3
Quarryville, Pa. 17566
S. Bruce Willson, M.A.
2037 McNary Blvd.
Pittsburgh, Pa. 15221

MID-WEST

Illinois

Joseph T. Bayly, B.D.
29 W. 515 Orchard Lane
Bartlett, Illinois 60103
Sandra J. Biel
10147 South St. Louis Ave.
Evergreen Park, Illinois
Mary Breme, M.D.
Box 188 A., R. # 1
Warrenville, Illinois 60555
Robert S. Brinkerhoff, B.D.,M.A.
4450 N. Oak Park Ave.
Chicago, Illinois 60656
Stanley Brouwer, M.A.
R.R. 2, Box 385
Chicago Heights, Ill. 60558
Arthur S. Brown, B.D.,M.A.
4474 Johnson Ave.
Western Springs, Illinois
60558

Illinois (cont.)

David Busby, M.D.
7501 N. Milwaukee
Niles, Illinois 60648
Charles W. Crown, M.D.
116 Chandler Ave.
Elmhurst, Illinois 60126
Jack W. Daniel
341 N. Silver Leaf
Carol Stream, Illinois 60187
S. James Daniels, B.A.
3031 Halfday Road
Lake Forest, Illinois 60045
John A. Deckinga, M.S.W.
721 E. 167th St.
So.Holland, Illinois
A. H. De Graaff, Th.D.
10600 S. Normal Ave.
Chicago, Illinois 60628
Nancy De Vries, R.N.
315 N. Mason
Chicago, Illinois
Donald C. Edwards, M.D.
220 N. Williston
Wheaton, Illinois 60187
Donald M. Engel
309 Main St.
Monroe Center, Illinois 61052
Truman G. Esau, M.D.
650 Busse Hwy.
Park Ridge, Illinois 60068
Paul C. Falcone,M.F.A.
26 W. 118 Mohican Drive
Wheaton, Illinois 60187
Donald Ferrel, B.A.
341 Oak St.
Frankfort, Illinois
Raymond A. Geerdes, M.A.
16235 So. Park
So. Holland, Illinois 60473
Hazel B. Goddard, B.A.
1106 Santa Rosa
Wheaton, Illinois 60187
Lacy Hall, Ed.D.
O N 388 Papworth
Wheaton, Illinois 60187
Edwin A. Hallsten, M.A.
219 Bennett St.
Pontiac, Ill. 61764
Phyllis Peters Hart, Ph.D.
7 Darby Lane
Deerfield, Ill. 60015
Ted Hsieh, M.A.
Judson College
Elgin, Illinois 60120
William Hunt, Ph.D.
1009 Midway
Northbrook, Illinois 60062
Wm. Ipema, B.D.
932 S. Humphrey
Oak Park, Illinois
Theodore J. Jansma, Jr., M.A.
6858 W. Gunnison
Harwood Heights, Ill. 60656
Brenda L. Jochums, M.A.
232 S. Main
Crete Coeur, Ill. 61611
John Kamp, A.B.
Elim Christian School
13020 Central Ave.
Palos Heights, Ill. 60463
Duane R. Kauffmann, M.A.
615 W. Healey #9
Champaign, Ill. 61820
Shirley E. Kellie, M.D.
315 Marengo
Forrest Park, Ill. 60130
Henrietta Kingma, M.A.
1845 Kenilworth Ave.
Berwyn, Ill. 60402
Jean R. Kline, M.A.
716 Irving Ave.
Wheaton, Illinois 60187
Walter S. Krusich, Ed.M.
599 N. York
Elmhurst, Illinois 60126
Lois E. Le Bar, Ph.D.
703 Howard
Wheaton, Illinois 60187
Mary E. Le Bar, Ph.D.
703 Howard
Wheaton, Illinois 60187
James M. Lower, Ed. D.
610 N. Wheaton Ave.
Wheaton, Ill. 60187
G. Wm. Mason, B.D.
2307 Gideon Ave.
Zion, Illinois 60099
Margaret D. Mason, R.N.
2307 Gideon Ave.
Zion, Illinois 60099
James R. McCue
940 College Ave.
Wheaton, Illinois 60187
J. W. Mc Glathery, Th.D.
1929 S. Lombard Ave.
Cicero, Illinois 60650
Richard J. Mohline
Moody Bible Institute
820 N. LaSalle St.
Chicago, Illinois 60610

Illinois (Cont'd)

Patrick J. Moriarty, B.A.
410 Woodslane
Downers Grove, Ill.
Jack Musker, M.A.
1700 W. Carmen
Chicago, Illinois 60640
Donald Postema
143 W. 103rd
Chicago, Illinois 60628
E. Alan Richardson, B.D.
1000 S. Knight
Park Ridge, Illinois 60068
Gerald G. Roth, M.A.
Judson College
1151 N. State St.
Elgin, Illinois 60120
Bruce W. Rottschafer, M.S.W.
20 W. 666-22nd St.
Lombard, Ill.
Ronald Rottschafer, Ph.D.
120 Oakbrook Center
Oak Brook, Illinois 60521
W. Herbert Scott, B.D.
1070 E. West Higgins Road
Park Ridge, Illinois 60068
Richard Searle, Ph.D.,Th.M.
205 Leary Circle, South
Des Plaines, Ill. 60016
Charlotte A. Smith, M.A.
5637 W. Catalpa
Chicago, Ill. 60630
David L. Swineheart, M.A.
9016 S. Justine St.
Chicago, Illinois 60620
Elmer Towns, Th.M., M.A.
721 Central Ave.
Deerfield, Illinois 60015
James T. Vander Meulen, M.A.
18046 Wildwood
Lansing, Illinois 60438
Arthur H. Volle, Ph.D.
912 Cherry St.
Wheaton, Illinois 60187
Curtis Wennerdahl, B.D.
1724 McGovern St.
Highland Park, Ill. 60035
Karl Wierenga, M.S.
4219 W. 95th St.
Oak Lawn, Ill. 60453
F. Franklin Wise, Ph.D.
451 Blanchette Ave.
Bourbonnais, Ill. 60914

Indiana

Anna Rose Braden, M.S.
W. Payne St. Apt. 1B
Upland, Indiana
J. Robert Coughenour, M.D.
3804 Meridee Drive
Indianapolis, Indiana 46227
Wesley Duewell, Ed.D.
725 Cowman
Greenwood, Indiana 46142
Earl A. Goldsmith, M.S., D.D.
5180 Radnoor
Indianapolis, Indiana 46226
John W. Goodpasture, D.D.
R.R. #1, Box 402
Walkerton, Indiana 46574
Charles Griffin, M.S.
Taylor University
Upland, Indiana 46989
Martha Guenin, M.S.
R.R. #1, 496 W
Marion, Indiana 46952
Earl Holkeboer, S.T.M.
2012 Forest Valley Dr.
Ft. Wayne, Indiana 46805
William D. Hooley, M.Ed.
1010 S. Main
Goshen, Indiana 46526
Norman Kauffman, M.A.
1903 S. 15th St.
Goshen, Indiana 46526
Franklin W. May, St.B.
417 Miami Club Dr.
Mishawaka, Ind. 46544
John L. Roys, Ph.D.
3012 E. Sixth St.
Anderson, Indiana 46012
Sam Shellhamer
Wagoner Hall
Ball State University
Muncie, Ind. 47306
Walter F. Titus, Ed.D.
4315 S. Wigger
Marion, Indiana 46952
Adrian Van Andel, B.D.
1110 S. 50th St.
Marion, Indiana 46952
Larry Vande Creek, Th.M.
1929 N. Senate Ave., Apt. 31
Indianapolis, Indiana 46202
Thomas Van Eerden, B.D.,M.A.
6102 E. 43rd St.
Indianapolis, Indiana 46226
John Vayhinger, Ph.D.
1235 Favorite St.
Anderson, Indiana 46013

Michigan

Ellen Addington
16746 Lamphere
Detroit, Michigan
Jerry D. Alferink
116 Willowbrook, S.E.
Grand Rapids, Michigan
John L. Allen, M.A.
10199 Spring Arbor Rd.
Spring Arbor, Mich. 49283
Hans Altena, B.A.
6907 Aleda, S.E.
Grand Rapids, Mich. 49508
Marvin C. Baarman, B.D.
2638 Union Avenue, S.E.
Grand Rapids, Mich. 49507
Herman Baker
1030 Plymouth Road, S.E.
Grand Rapids, Michigan 49506
Robert J. Baker, M.D.
160 - 68th St. S.E.
Grand Rapids, Mich. 49508
Donald D. Barnes, B.D.
1340 S. Ferry
Grand Haven, Michigan
Carl J. Benes, B.D.
925 Backus
Jackson, Mich. 49201
John Berends, Jr.
705 Dickinson, S.E.
Grand Rapids, Mich. 49507
Stuart Bergsma, M.D.
3791 Shaffer Ave. S.E.
Grand Rapids, Michigan 49506
Charles W. Bethea, M.A.
Mitchell Hall
Alma College
Alma, Michigan 48801
Gilbert Besselsen, Ph.D.
2242 Elliott, S.E.
Grand Rapids, Mich. 49506
Marenus J. Beukema, M.D.
6850 S. Division Ave.
Grand Rapids, Mich. 49508
Roelof J. Bijkerk, Ph. D.
1405 Thomas Street, S.E.
Grand Rapids, Michigan 49506
Stuart J. Blauw, B.D.
2000 Michigan St. N.E.
Grand Rapids, Mich. 49503
Douglas Blocksma, Ph.D.
733 Alger St. S.E.
Grand Rapids, Michigan 49507
Warren Boer, B.D.
Calvin Chr. Ref. Church
700 Ethel Ave. S.E.
Grand Rapids, Mich. 49506
Martin Bolt, Ph.D.
3011 Eastern
Wyoming, Michigan
Sue Bouma
1301 Thomas, S.E.
Grand Rapids, Michigan 49506
Henry Brandt, Ph.D.
3216 Circle Dr.
Flint, Michigan 48507
Cornelia Bratt, M.S.W.
1149 Temple St. S.E.
Grand Rapids, Mich. 49507
Paul Wm. Brink, B.D.
1127 Worden, S.E.
Grand Rapids, Mich.
Calvin Bulthuis, A.B.
1217 Bemis, S.E.
Grand Rapids, Mich. 49506
Michael M. Burke, St.L
143 Lakeside Dr. N.E.
Grand Rapids, Mich.
Peggy Buteyn, M.A.
521 Cherokee
Colonial Apts. #110
Kalamazoo, Mich. 49001
Constance Chapman, M.A.
6894 Weller Drive, N.E.
Rockford, Michigan 49341
Donald J. Cutting, B.D., Ph.D.
3047 Rosebury, S.E.
Grand Rapids, Mich. 49505
John T. Daling, Ph.D.
0-1089 W. Leonard Road
Grand Rapids, Michigan 49504
John T. Dean, B.D., Ph.D.
2649 Madelyn Drive, S.W.
Wyoming, Mich. 49509
J. Lester De Boer, Ed.D.
1614 Silvery Lane, N.
Dearborn, Mich. 48128
Peter Y. De Jong, Ph.D.
2709 Burton, S.E.
Grand Rapids, Michigan 49507
Harold Dekker, Th.M.
2197 Jefferson Drive, S.E.
Grand Rapids, Mich. 49507
Mary De Lano, M.S.W.
2626 Broadway
Kalamazoo, Mich. 49001
Bernadine De Valois, M.D.
766 W. 24th St.
Holland, Mich. 49423
Albert De Voogd, B.D.
63 Brownell, S.E.
Grand Rapids, Michigan 49508
John De Vries, Jr., A.B.
736 Vander Veen Ct.
Grand Rapids, Mich. 49503

Michigan (cont.)

Henry De Witt, M.A.
5758 - 36th St.
Hudsonville, Michigan 49426
John D. Dillbeck, Jr.
Western Seminary
Holland, Michigan 49423
Leonard J. Donk, Ph.D.
2456 Normandy Drive, S.E.
Grand Rapids, Mich. 49508
Fred Doidge
69 E. 14th St.
Holland, Michigan 49423
Sidney Draayer, B.D.
307 Wilton
Ann Arbor, Mich. 48103
David W. Dyke
28803 Oak Point Drive
Farmington, Michigan 48024
Edwin J. Dykstra, B.D.
1044 Thomas St.
Grand Rapids, Mich. 49506
Linda Dykstra, M.A.
312 Prospect, N.E. #15
Grand Rapids, Michigan
Elton M. Eenigenburg, Th.M., Ph.D.
18 Cherry St.
Holland, Michigan 49423
Darrell Elders, M.A.
2111 Radcliff, S.E.
Grand Rapids, Michigan 49506
Buel Eldridge, B.D.
2601 John Road
Troy, Michigan 48084
Jay Harold Ellens, Th.M.
25762 Kilreigh Dr.
Farmington, Mich. 48024
Jacob D. Eppinga, B.D.
2443 Oakwood, S.E.
Grand Rapids, Michigan 49506
Eric F. Evenhuis
1108 Bates
Grand Rapids, Mich. 49506
Bruce D. Fox
260 Lakeside Dr. N.E.
Grand Rapids, Mich.
Dwain Gade, M.A.
19678 Huntington
Harper Woods, Michigan 48236
Donald W. Geels, M.C.E.
4211 Dunbar, S.W.
Grand Rapids, Mich. 49509
Leonard Greenway, Th.D.
604 Comstock Blvd., N.E.
Grand Rapids, Mich. 49505
John C. Gritter, M.S.W
1321 Bretton Drive
Kalamazoo, Mich. 49007
Richard D. Gritter, M.S.W.
Christian Youth Homes, Inc.
60 Ransom, N.E.
Grand Rapids, Michigan 49502
Terry Hager, B.D.
750 Watkins, S.E.
Grand Rapids, Mich. 49506
Ronald W. Hempel, B.D.
1210 Wealthy, S.E.
Grand Rapids, Mich. 49506
Ralph Heynen, B.D.
300 - 68th St.
Grand Rapids, Mich. 49508
William L. Hiemstra, Th.M.,Ph.D.
216 - 68th St.
Grand Rapids, Michigan 49508
Jack W. Hill, M.D.
6850 S. Division Ave.
Grand Rapids, Michigan 49508
Anthony A. Hoekema, Ph.D.
1887 Woodcliff, S.E.
Grand Rapids, Mich. 49506
Dennis Hoekstra, B.D., Ed.D.
859 Dunham, S.E.
Grand Rapids, Michigan 49506
Dewey J. Hoitenga, B.D.
1221 Vineland Road
St. Joseph, Michigan 49085
Elton J. Holtrop, B.D., Ph.D.
1662 Derbyshire, S.E.
Grand Rapids, Mich. 49508
Ray Hommes, B.D.
6965 S. Division Ave.
Grand Rapids, Mich. 49508
Dorothy Hostetter, M.A.
2524 Lambros
Midland, Michigan 48640
Richard E. Houskamp, M.S.W.
7565 - 30th St. R. #1
Ada, Michigan 49301
Melvin D. Hugen, Th.D.
2514 Normandy Dr., Apt. 109C
Grand Rapids, Mich. 49506
David A. Janke
132 - 58th St. S.E.
Grand Rapids, Michigan 49508
Arthur E. Jongsma, Jr., M.A.
937 Everglade, S.E.
Grand Rapids, Mich. 49506
Wayne Joosse, M.A.
1303 L. University Village
E. Lansing, Mich. 48823

Michigan (cont.)

Jean Kamp, M.S.W.
347 Rosemary, S.E.
Grand Rapids, Michigan 49507
Robert D. Keith, M.A.
111 Logan St.
Sunfield, Mich. 48890
Karlo J. Keljo, B.D.
26048 Hope St.
Detroit, Mich.
Henry Kik, B.D.
2100 Frances, S.E.
Grand Rapids, Mich. 49507
Clarence King, Ph.D.
2064 Oaknoll
Pontiac, Michigan 48057
James Kok, B.D., M.A.
2155 Eastern Ave. S.E.
Grand Rapids, Mich 49507
William H. Kooistra, Ph.D.
812 Rosewood, S.E.
Grand Rapids, Michigan 49506
James Kowalski, St.B.
654 Davis, N.W.
Grand Rapids, Mich.
Sharon L. Kraft, B.S.N.
2645 Penna
Pontiac, Michigan 48053
Carl Kromminga, Th.D.
1131 Benjamin Ave. S.E.
Grand Rapids, Michigan 49506
Duane G. Kuik, M.A.
1332 Dunham, S.E.
Grand Rapids, Michigan 49506
Klaire V. Kuiper, M.D.
2208 Madison Avenue, S.E.
Grand Rapids, Michigan 49507
Herschel D. Kuipers, M.S.W.
75 West 33rd Street
Holland, Michigan 49423
Roy F. Lambert, B.D.
7289 Williams Lake Road
Waterford, Michigan
Dirk J. M. Lieverdink
2141 Plymouth, S.E.
Grand Rapids, Michigan 49506
Tim Limburg
330 Davis Ct.
Ionia, Mich. 48846
James Y. Lin, Ph.D.
1812 Onaway, S.E.
Grand Rapids, Mich. 49506
James Lont, B.D.
2331 Cambridge, S.E.
Grand Rapids, Mich. 49506

Phillip Lucasse, M.A.
818 Duncan
Ann Arbor, Mich. 48103
Maureen Mather
1011 Aldon, S.W.
Grand Rapids, Michigan 49509
Paul W. Miller, B.D., M.A.
325 W. Main St.
Milan, Michigan 48160
Theodore H. Monsma, Ph.D.
2505 Ardmore, S.E.
Grand Rapids, Michigan 49507
Robert A. Nykamp, B.D.
13 W. 26th St.
Holland, Michigan 49423
Inez Owen, M.A.
Apt. I-1, 3365 Watkins Lake Rd.
Pontiac, Michigan 48054
Russ Palsrok, A.B.
877 Franklin St.
Grand Rapids, Mich.
D. A. Parrott, Th.B., M.A.
903 Maple
Kalamazoo, Michigan 49001
Bernard Pekelder, Th.M.
922 Orchard Avenue, S.E.
Grand Rapids, Michigan 49506
Frank L. Pettinga, M.D.
1470 Peck St.
Muskegon, Michigan 49441
Rev. John Phelps
224 Carrier St. N.E.
Grand Rapids, Mich.
Cornelius Plantinga, Ph.D.
427 Mulford Drive, S.E.
Grand Rapids, Michigan 49507
J. D. Plekker, M.D.
1348 Lenox Road, S.E.
Grand Rapids, Michigan 49506
Leonard J. Postema, M.A.
924 W. Highland Blvd.
Battle Creek, Michigan 49015
Gerald J. Postma, Th.B.
48 W. 37th St.
Holland, Michigan
William R. Postmus, M.S.W.
1815 Chamberlain, S.E.
Grand Rapids, Michigan 49506
Michael Reagan, B.A.
733 Bridge St. N.W.
Grand Rapids, Michigan
Donald K. Remillard, B.D.
4249 Linda Court
Drayton Plains, Mich. 48020
Paul Reynen, B.D.
3960 Maple
Grandville, Michigan 49418

Michigan (cont.)

Alfred J. Reynolds, Ph.D.
3119 Hampshire, S.E.
Grand Rapids, Michigan 49506
Gordon L. Ritsema, M.A.
1018 Charlotte Ave.
Grand Rapids, Michigan 49504
Wendell Rooks, M.D.
1158 Nixon Ave. N.W.
Grand Rapids, Mich. 49504
William A. Sanderson, S.T.M.
2407 Okemos, S.E.
Grand Rapids, Michigan 49506
Marlene Sas
631 East Fulton
Grand Rapids, Mich.
Sister Charlotte Schaub, M.A.
Religious Educ. Center
R.R. 2
Hart, Michigan 49420
Luke A. Schowalter, M.S.W.
6007 Avon St.
Portage, Michigan 49002
Kenneth E. Sebens, M.S.W.
109 Grandview Ave.
Holland, Michigan 49423
Don Sloat, M.A.
5640 Christie, S.E.
Kentwood, Michigan 49508
Donald H. Smalligan, M.S.W.
2041 Maumee Drive, S.E.
Grand Rapids, Michigan 49506
Henry N. Smit, M.D.
1225 Franklin St.
Grand Rapids, Michigan 49506
Richard C. Smith, B.D.
22949 Edgewood
St. Clair Shores, Michigan 48080
Andrew G. Spotts, M.A.
6850 S. Division
Grand Rapids, Michigan
Jeanette Sprik
45 1/2 E. 12th St.
Holland, Michigan 49423
Harland Steele, B.D., M.A.
2010 Kalamazoo Ave.
Grand Rapids, Michigan 49506
Wallace G. Stob, M.S.W.
1210 Oakes
Grand Haven, Michigan 49417
Eugene Talsma, M.S.W.
1010 Western Hills Dr.
Flint, Michigan 48504
Terry K. Taylor
4171 Miramar, N.E.
Grand Rapids, Michigan 49505
W. J. Teeuwissen, B.D.
Box 125
Drayton Plains, Michigan 48020
Larry Teitsma, B.D.
230 Cedar St., Apt. 9
E. Lansing, Michigan
Mary Kay Turner
Spring Arbor College
Spring Arbor, Mich. 49283
David J. Van Dam, B.D.
1513 E. Broadway
Mt. Pleasant, Mich. 48559
William Van Dyke, Ph.D.
1733 Giddings, S.E.
Grand Rapids, Michigan 49506
Clarence Van Ens, Th.M.
840 Marion Ave.
Kalamazoo, Michigan 49007
L. Vander Linde, Jr., Ph.D.
1432 Wealthy, S.E.
Grand Rapids, Michigan 49507
Gerald Vander Tuig, M.S.W.
711 Ethel Avenue, S.E.
Grand Rapids, Michigan 49506
Vernon R. Van Der Werff, B.D.
1897 Maplerow, N.W.
Grand Rapids, Mich. 49504
Catherine Van Opynen, M.A.
1935 Kalamazoo Ave. S.E.
Grand Rapids, Michigan 49507
Don Van Ostenberg, M.A.
2341 Madison Avenue, S.E.
Grand Rapids, Mich. 49507
R. J. Van Valkenburg, M.D.
7262 Grachen Drive, S.E.
Grand Rapids, Michigan 49506
Bouwine Van Vliet, M.S.W.
1014 W. Patterson
Flint, Michigan 48504
Henry Velzen, M.S.W.
6850 S. Division Ave.
Grand Rapids, Michigan 49508
Henry B. Venema, B.D.
15 College, S.E.
Grand Rapids, Michigan
Peter J. Verkaik, M.D.
5816 Lincoln Ct.
Hudsonville, Michigan
George G. Vink, B.Ed.
153 Lowell, N.E.
Grand Rapids, Michigan
Gary Vreeman, Ph.D.
1422 South Shore Dr.
Holland, Michigan
Wayne Walma
278 1/2 Central Ave.
Holland, Michigan 49423

Duard D. Warsen, M.S.W.
7051 Linden, S.E.
Grand Rapids, Michigan 49508
Lewis Weeber, M.S.W.
615 Hillock Ct.
Grand Haven, Mich.
Herman F. Weits, A.B.
1056 Bates St. S.E.
Grand Rapids, Mich. 49506
Jay A. Wesseling, B.D.
7655 Greenfield Ave.
Jenison, Michigan 49428
Floyd Westendorp, M.D.
46 W. 39th St.
Holland, Michigan 49423
Richard Westmaas, Ph.D.
911 Giddings, S.E.
Grand Rapids, Mich. 49506
Dorothy Westra, M.A.
1146 Noble St. S.E.
Grand Rapids, Michigan 49507
Donna R. Westrate, M.A., M.S.W.
P.O. Box 284
Augusta, Michigan 49012
Jack Wiersma, Ph.D.
1321 Bemis, S.E.
Grand Rapids, Michigan 49506
C. E. Wittchiebe, D.D.
328 Hillcrest Drive
Berrien Springs, Michigan 49103
Mary Jane Worden
1448 I Sparton Village
E. Lansing, Mich. 48823
Gloria Yff, R.N.
1057 Arlington, N.E.
Grand Rapids, Michigan 49505
G. Roderick Youngs, Ed.D.
2137 Chesaning Drive, S.E.
Grand Rapids, Michigan 49506
Benjamin Ypma, B.D.
4918 Bauer Road
Hudsonville, Michigan 49426
Robert L. Zondervan, M.D.
330 - 68th St.
Grand Rapids, Michigan 49508

Ohio

John H. Austin, Jr., M.A.
2820 Brant St.
Portsmouth, Ohio
Alvin L. Anderson, Ph.D.
6084 Leyton Ave., N.E.
Canton, Ohio
Roger K. Barrett
638 Circle Hill Drive
N. Canton, Ohio 44720
Charles Cureton, Ed.D.
515 - 25th St. N.W.
N. Canton, Ohio 44720
J. Roland Fleck, M.Ed.
132 Elm St.
Cedarville, Ohio 45314
David Hall
c/o Malone College
25th Street
Canton, Ohio
Marge Karbula, B.S.
759 Sherwood Dr.
Mansfield, Ohio
William Lenters, B.D.
20505 Watson Road
Maple Heights, Ohio 44137
Arthur Lomax, M.A.
682 Millsboro Road
Mansfield, Ohio 44903
Henry Post, B.D.
2332 Scotland Dr.
Akron, Ohio 44305
Margaret J. Potter, M.A.
3808 Robertann Drive
Kettering, Ohio 45420
Frank R. Raymond, M.A.
1283 Los Angeles Blvd.
Canton, Ohio
Thomas A. Wilkinson, B.A.
203 Forest St.
Wellington, Ohio 44090
Roger L. Wood, Ph.D.
2032 Scotland St. N.W.
Canton, Ohio 44709

Wisconsin

Loren O. Barker, M.S.
6020 Middleton Court S.
Greendale, Wisconsin 53129
Harold Emmons, Jr. M.S.W.
Rt. 1, Box 242
Union Grove, Wisc. 53182
Glenn W. Felch, M.S.
7822 Rogers Ave.
Wauwatosa, Wisconsin 53212
Martin Haendschke, Th.D., Ph.D.
3527 North 55th St.
Milwaukee, Wisconsin 53216
Basil Jackson, M.D.
9505 N. Pleasant Lane
Riber Hills, Wisc. 53217
Paul Jansma, M.S.
2301 Badger Pky.
Madison, Wisc. 53713
Edward Oulund, M.A.
Camp Willabay
Williams Bay, Wisc. 53191

SOUTH

Florida

Merritt Stanley Congdon, Ph.D.
Box 12, 662
St. Petersburg, Florida 33733
John S. Klipple, M.A.
4556 - 36 Avenue North
St. Petersburg, Fla. 33713
J. Thomas West, Ph.D.
Florida Presbyterian College
St. Petersburg, Fla. 33733
Ward Wilson, M.A.
3507 N.W. 52nd Ave.
Gainesville, Florida 32601

Georgia

Robert W. Burns, D.D.
1730 Barnsdale Way, N.E.
Atlanta, Georgia 30309
William J. Donaldson, B.D., Ph.D.
328 Broadland Road, N.W.
Atlanta, Georgia 30305
Miriam F. Smith, M.D.
1113 N. Jamestown Road
Decatur, Georgia 30033
Kenneth A. Weimer
1300 Richard Road
Decatur, Georgia 30032

Kentucky

William Conrad Cessna, B.D., Ph.D.
300 McPheeters Drive
Wilmore, Kentucky 40390
David Goodrick, M.A.
568 N. Broadway, Apt. 10
Lexington, Kentucky 40508
Ray C. Middleton, B.D.,D.A.G.
186 Madison Ave.
Danville, Kentucky 40422
Alan Moulton, M.A.
115 Pickett
Wilmore, Kentucky 40390
William Stroo, B.D.
Middlesboro Appalachain Reg. Hosp.
Middlesboro, Kentucky 40831

Louisiana

Jon Dale Hevelone
526 Madison
New Orleans, La. 70116

Mississippi

S. Wallace Carr, B.D.
5422 Clinton Blvd.
Jackson, Mississippi 39208

North Carolina

Boyd Max Dowell, Ed.D.
711 Faculty Street
Boone, North Carolina 28607
Alvin C. Dueck, M.A.
321 Jonaluska Road
Boone, North Carolina 28607

Tennessee

Orvel Crowder, B.D.
Box C
Milligan College, Tenn. 37682
Joint University Library
Divinity Library
206 Kirkland Hall
Nashville, Tennessee 37203
Robert Nuermberger, B.D.,Ph.D.
Covenant College
Lookout Mt., Tennessee 37350
Leonard S. Pitcher, B.D., M.A.
306 Martin Lane
Lookout Mt., Tenn. 37350
John C. Spencer, D.D.
3640 Rhodes Rd.
Memphis, Tenn. 38111

Texas

Melvin D. Campbell, Jr.,B.A.
AMEDD CO. BGH, BAMC
Ft. Sam Houston, Texas 78234
James Dolby, Ph.D.
5813 Westlawn
Waco, Texas 76710
Lindy L. Gotts, M.A.
1500 Castle Ct. #40
Houston, Texas 77006
Gordon J. Kieft, B.D.
7101 Cecil, Apt. 3
Houston, Texas 77025
Donald M. Logan, M.A.
Box 4506
Texas Tech Station
Lubbock, Texas 79400
Roger J. Stouwie, Ph.D.
7007 Langston Dr.
Austin, Texas 78723
Virginia Wells, B.S.
3547 Colgate Lane
Irving, Texas 75060

Virginia

Stanley F. Bolin, Ph.D.
509 Prince St. #1
Alexandria, Virginia 22314
Presbyterian Guidance Center
Mary Baldwin College
Stouton, Va. 24401

West Virginia

Ruth M. Eshenaur, M.A.
1918 Marquette Ave.
Point Pleasant, W. Va. 25550
C. Joseph Martin, B.D., M.A.
55 Vine St.
Elkins, West Virginia 26241

WEST

Arizona

Rev. Duane A. Visser
329 North 3rd Ave.
Phoenix, Arizona

Arkansas

Richard Ruble, M.S., Th.D.
John Brown University
Siloam Springs, Arkansas 72761

Colorado

Meindert Bosch
2647 S. Adams
Denver, Colorado 80210
Vernon G. Grounds, Ph.D.
1500 E. Tenth Ave.
Denver, Colorado 80218
Joseph S. Jensen, M.D.
1740 Williams St.
Denver, Colorado 80218
R. M. Jurjevich, Ph.D.
R.R. #5, Box 847 N
Golden, Colorado 80401
Franklin Kaemingk, S.T.M.
2250 S. Cherry
Denver, Colorado 80222
Edwin H. Kroon, M.D.
4400 E. Iliff Avenue
Denver, Colorado 80222
Robert Ter Meer, M.S.
2033 - 22nd Ave.
Greeley, Colo. 80631
Sandra Ter Meer, M.S.
2033 - 22nd Ave.
Greeley, Colo. 80631

Iowa

Lars Granberg, Ph.D.
Northwestern College
Orange City, Iowa 51041
Rev. Al Helder
515 Meadow St.
Iowa City, Iowa 52240
Garrett G. Rozeboom, Ed.D.
Dordt College
Sioux Center, Iowa 51250
Serials Department
University of Iowa Libraries
Iowa City, Iowa 52240
Corrine Sonneveldt, M.S.
426 Florida
Orange City, Iowa 51041
John Stapert, Ph.D.
Dept. of Psychology
Northwestern College
Orange City, Iowa 51041
Wolfgang Weilgart, Ph.D.
100 Elm Ct.
Decorah, Iowa 52101

Kansas

Dean Kliewer, Ph.D.
c/o Prairie View Mental
Health Center
Newton, Kansas 67114
William E. McCreery
720 N. 6th St.
Sterling, Kansas 67579
Prairie View Mental Health
Center
Attn. Elmer M. Ediger
Box 467
Newton, Kansas 67114

Minnesota

Clifford V. Anderson
1804 Venus Avenue
St. Paul, Minnesota 55112
Ronald N. Berry, M.D.
924 Adeline Lane
Minneapolis, Minnesota 55422
James R. Buskirk, Th.M.
3354 Bellaire Ave.
White Bear Lake, Minn. 55110
F. Wilmer Larson, M.D.
Suite 623, Southdale Medical
Center
66th St. & France Ave.
Minneapolis, Minn. 55435

Missouri

Peter T. Burks, B.D.
79 Webster Woods
Webster Groves, Missouri 63119
R. Lofton Hudson, B.D., Ph.D.
310 W. 49th St.
Kansas City, Missouri 64114

Nebraska

Duane E. Spiers, Ph.D.
1465 N. 91st St.
Omaha, Nebraska 68114

North Dakota

James E. Brandt, Ph.D.
34 Robinwood
Minot, North Dakota 58701

Oklahoma

Joe D. Garms, Ph.D.
5643 S. Rockford Ave.
Tulsa, Oklahoma 74105

South Dakota

Eldon J. Brue, Ph.D.
110 Willow St.
Vermillion, S.D. 57069

FAR WEST

California

Walter Ackerman, B.D.
17621 Ardmore
Bellflower, California 90706
F. Audrey Beslow
1208 S. Marengo, Apt. M.
Alhambra, California 91803
Paul S. Case, M.S.W.
1004 Vista del Valle
La Canada, Calif. 91011
Gerard Den Dulk, M.D.
P.O. Box 275
Ceres, California 95307
Rhea H. Forman, A.B.
1630 N. Ave. 54
Los Angeles, Calif. 90042
Shirley Homfeld, M.R.E., Ed.D.
Box 99
Hollister, Calif. 95023
Harry E. Jones, Jr., M.A.
P.O. Box 249
Westminster, California 92683
Linfield School
Atten: Francis G. Mascaro
Asst. Headmaster
Rancho Calif. Box 807
Temecula, Calif. 92390
Bruce Narramore, Ph.D.
1409 N. Walnut Grove Ave.
Rosemead, California 91770
Pacific Lutheran Theological Seminary
Library
2770 Marin Ave.
Berkeley, California 94708
E. Mansell Pattison, M.D.
101 So. Manchester
Orange, Calif. 92668
Rex L. Rook, M.D.
11632 Paseo Bonita
Los Alamitos, California 90720
Darell J. Schregardus, M.A.
1955 Lehigh Drive
Davis, California 95616
Craig Seaton, M.S.
14074 La Barca Rd.
LaMirada, California
Samuel R. Schutz, Ph.D.
Westmont College
955 La Paz Rd.
Santa Barbara, Calif. 93103
Milford Sholund, B.D.
725 E. Colorado
Glendale, California 91205
Donald F. Tweedie, Ph.D.
177 North Madison
Pasadena, California 91101
Thomas Vanden Bosch, B.D.,M.A.
624 Baker Drive
Ripon, California 95366
Duane A. Visser, B.D., M.A.
3030 North Crystal
Fresno, California 93705
Bruce Wierks
1635 Beacon Ave.
Anaheim, California 92802
H. Norman Wright, M.A.
6129 Olive
Long Beach, Calif. 90805

New Mexico

Wilfred Sawyier, Ph.D.
9801 Hannett Place, N.E.
Albuquerque, New Mexico 97110

Oregon

George R. Martindale, M.A.
2184 Elysium
Eugene, Oregon 97401

Alaska

Charles C. Bovee, Ed.D.
Academic Dean
Sheldon Jackson College
Box 479
Sitka, Alaska 99835

Canada

Alberta

R. Oakley Dyer, S.T.M.
Pastoral Institute
329A - 6th Ave. S.W. (6th Fl.)
Calgary, Alberta, Canada
Donald C. Fair, Ph.D.
Dept. of Educational Psychology
University of Alberta
Edmonton, Alberta, Canada
James Ernest Runions, M.D.
Box 89, Site 9, R.R. 7
Edmonton, Alberta, Canada

British Columbia

Alfred D. Adrian, M.D.
2145 West 32nd Ave.
Vancouver, B.C., Canada
John D. Friesen, Ph.D.
5124 Winskill Drive
Ladner, B.C., Canada

Ontario

Martin D. Geleynse, B.D.
6 Beamer Ave.
St. Catherines, Ontario, Canada
George H. Gort, M.D.
1479 Roland Crescent
London, Ontario, Canada
William Moreland, Chaplain
Ontario Hospital School
Box 1000
Orillia, Ontario, Canada
Willard J. Nuss, B.D., M.A.
1056 William St.
London, Ontario, Canada
Martin B. Spray, B.A.
11 Elspeth Pl.
Willowdale, Ontario, Canada
Clinton F. Story, M.D.
150 Delhi St.
Guelph, Ontario, Canada
Nicholas Vanderkwaak, Rev.
Box 638
Caledonia, Ontario, Canada
Merville O. Vincent, M.D.
151 Delhi St.
Guelph, Ontario, Canada
John M. Voss, B.D.
156 Wemworth
Kitchener, Ontario, Canada

FOREIGN & A.P.O.

Paul E. Graf, M.A.
Box 339
Lakenheath Airbase
United Kingdom
A.P.O. New York, N.Y. 09179
C. Joe Sturz, M.A.
X-15 Calle Ladi Este
Levittown Lakes
Puerto Rico 00632
Ronald E. Ducroq, B.D.
c/o Hubert Davies
Private Bag E.S.C.
Arnot Power Station, Arnot Tul.
Republic of South Africa